





*Awakening to  
One's Conscience*

*Inner Journey into  
Human Nature {3}*

**Art Aeon**

***Awakening to One's Conscience:  
Inner Journey into Human Nature {3}***  
by Art Aeon

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## ***Inner Journey into Human Nature***

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Andromache, Aethon, and Ganymede*

Book 7: *Inner Awakening of Odysseus,  
Penelope, and Homer-Outis*

## Synopsis

### ***Awakening to One's Conscience: Inner Journey into Human Nature {3}***

This work is a fictional narrative poem in the tercet stanza. It unfolds imaginary dialogues between the character *Homer-Outis*, the bard of *The Odyssey*, and the character *Odysseus*, the protagonist of *The Odyssey*, in a numinous dream of the epic poet.

Following Helen's crucial revelation of the human causes of the Trojan War at her death, *Odysseus* and *Penelope* take on intrepid adventures to the ruins of Troy. On the way, they meet the characters *Idomeneus* in Crete, *Diomedes* at sea, *Chryseis* in Thebe, *Tecmessa*, and *Telamon* in Troy. Overcoming many formidable adversities, *Odysseus* and *Penelope* eventually fulfill Helen's last wish to be united with Paris in Troy, even as ashes.

But they are captured by the new Trojan king, *Helenus*. In magnanimous foresight, *Helenus* sets free his worst foe *Odysseus* to serve *Aethon*, a holy sage at the shrine in Mt. Ida. *Odysseus* pursues a new life as a humble hermit with sincere repentance of his past life. *Penelope* becomes a trusty friend to the queen *Andromache* in Helenus's new kingdom. Eventually, *Odysseus* finds a lad, who is identified as the son of *Helen* by *Paris*, called *Ganymede*. He succeeds

to *Helenus's* kingdom. After *Aethon's* death, *Penelope* succeeds him as the new spiritual leader in Mount Ida. *Odysseus* leads an international school in Mount Ida, dedicated to training young future leaders of peoples for enlightenment, peace, and prosperity of humanity.

*Odysseus* relates to *Homer-Outis* what he and *Penelope* learned from wise *Aethon* about the wisdom and theology of ancient Egypt. They realize that personified deities are not real entities but mere wishful illusions, invented by humans in their minds. Eventually, *Homer-Outis* becomes enlightened; he confesses to *Odysseus* that he has been misled in proud vanity to follow guileful minstrels who abused hoax '*muses*' as their poetic conceits to justify their travesties of absurd divine affairs. He vows to sing of the plain truth deep from his pure conscience without the poetic conceit of hoax '*muses*.' *Odysseus* and *Homer-Outis* become mysteriously transfigured into one enlightened being.

At this moment, the earnest and conscientious bard *Homer-Outis* wakes up from his spiritual dream, inspired afresh to write a new epic: ***Inner Journey into Human Nature***.



## Prologue

### ***Awakening to One's Conscience: Inner Journey into Human Nature {3}***

is a fictional narrative poem in the tercet stanza. It unfolds imaginary dialogues between the character *Homer-Outis*, the bard of *The Odyssey*, and the character *Odysseus*, the protagonist of *The Odyssey*, in a numinous dream of the epic poet.

The present poem consists of three parts:

**Book 5: *Pilgrimage of Penelope and Odysseus  
to the Ruins of Troy***

**Book 6: *Dawn of a New Era: Helenus, Andromache,  
Aethon, and Ganymede***

**Book 7: *Inner Awakening of Odysseus, Penelope,  
and Homer-Outis***

[A] **Book 5: *Pilgrimage of Penelope and Odysseus  
to the Ruins of Troy***

Following Helen's crucial revelation of the human causes of the Trojan War at her death, *Odysseus* and *Penelope* take on intrepid adventures to the ruins of Troy. On the way, they meet the characters *Idomeneus* in Crete, *Diomedes* at sea, *Chryseis* in Thebe, *Tecmessa*, and *Telamon* in Troy. Overcoming many formidable adversities, *Odysseus* and *Penelope* eventually fulfill Helen's last wish to be united with Paris in Troy, even as ashes.

(A-1) *Episode of Idomeneus:*

After Helen's funeral, Odysseus and Penelope sail on board a Spartan ship to accomplish their bold and formidable missions in the ruins of Troy. On the way, they visit King Idomeneus in Crete. When he learns from Odysseus what Helen had revealed and how stately she ended her life, Idomeneus embraces the urn of Helen's ash and prays in tears: *'O gracious noble Helen, my eternal beloved! How unjustly you have suffered ineffable miseries; it must be jealous Hera who tormented you so cruelly via her vile villain, Agamemnon!'* He tells Odysseus and Penelope how Menelaus with Helen came to him for urgent helps to get back safely to Sparta: *'Menelaus lost all his fleets and booty taken from Troy; he wept bitterly as a broken, depressed beggar. It broke my heart to see Helen in tattered rags. Yet, despite her sufferings of miseries and agonies, Helen kept her noble gracious poise in peace. The aged Helen looked to me far more beautiful and mysterious than young Helen, who had enthralled me in our youth.'* When Penelope reveals that young Helen loved Idomeneus most among her many suitors before Tyndareus chose Menelaus for her, Idomeneus says: *'I did not know it; I am deeply moved to learn it, Penelope, even if it is too, too late!'* Thus confesses Idomeneus a moving story of his restrained, noble, and true love of Helen.

(A-2) *Episode of Diomedes:*

Odysseus and Penelope bid a heartfelt farewell to Idomeneus and sail on the vast open sea to reach Troy. Suddenly, fleets of warships threaten to overwhelm their ship. Odysseus encounters the commander who turns out to be his dear old friend: Diomedes. He tells Odysseus awful betrayal of his wife: *'When I returned to Argos after the sack of Troy, I was rejected from resuming my kingship. During my long absence of ten cursed years in Troy, my wife betrayed me. I realized that I must give up Argos and create a new nation in the fertile Italia.'* He invites Odysseus to join him in the conquest of Italy. Odysseus tells him about Helen's last revelations and his mission to bury Helen with Paris in Troy. Deeply moved, Diomedes speaks to Penelope: *'Revered paragon of virtue, gracious Queen Penelope, please forgive our unwitting intrusion. May you achieve your noble mission of peace in Troy.'* Penelope says: *'Valiant Epigoni, Diomedes! I respect your lofty ideal and integrity as my brave, righteous brother-in-arms. May you found a great new nation for prosperity and creativity of humanity in peace.'* Diomedes's fleet of warships sail away to Italy in the west. Odysseus's lone ship resumes voyage to Troy in the east.

**(A-3) *Episode of Mutiny and Slavery***

When Diomedes's fleet faded away, the crews of the Spartan ship revolt against Odysseus. They abandon Odysseus and Penelope on a remote isle. Humbly, they accepted their fate, living naturally like other animals free from the evils of human societies. But one day, pirates raid on their shelter and seize them to sell as slaves in Chios. Odysseus is sold first and shipped to Thebe as a farmhand of King Amphion. Penelope is sold to serve Chryseis, the priestess of Chryse.

**(A-4) *Episode of Chryseis:***

One day, Chryseis came to Thebe to celebrate the harvest festival. She finds out the real identity of a conceal slave—Odysseus. She buys him from Amphion and brings him to reunite with Penelope at her temple. Chryseis provides Odysseus and Penelope with crucial help to fulfill their bold, risky, and hard tasks in the ruins of Troy.

**(A-5) *Episode of Telamon and Tecmessa:***

At last, Odysseus and Penelope land on the shore of Troy. They pitch a tent on the desolate ruin where Odysseus's headquarters stood. Painful memories of vile, gory, and ghastly events keep tormenting Odysseus in dire nightmares. Suddenly,

he is bitten by a snake. A passing shepherd carries the unconscious Odysseus on his back to his home for care by his mother. When Odysseus regains his sense, he learns that he was rescued by the son of Ajax, called Telamon, and cared by Tecmessa, the widow of Ajax. Chryseis comes with a doctor for the urgent treatment of Odysseus. But the recovery is painfully slow. While they stay at the Ajaxes, Odysseus and Penelope become trustful friends with Telamon and Tecmessa. At Telamon's request, Odysseus trains him in martial arts with devotion.

**(A-5) *Burial of Helen's Ash into Paris's Tomb by Helenus:***

With the crucial help of Tecmessa and Telamon, Odysseus and Penelope attempt to bury Helen's ash into Paris's tomb. But they are caught by the Trojan king Helenus and his soldiers. Helenus recognizes his worst foe Odysseus, disguised as a Trojan woman. Odysseus confesses that he tries to carry out Helen's last wish to be reunited with her beloved Paris, even as ashes. Penelope begs Helenus for mercy that they dared to visit Troy as humble pilgrims of peace to fulfil Helen's noble wish. Deeply moved, Queen Andromache also entreats Helenus to allow Odysseus to bury Helen's ash into Paris's tomb. But Helenus asks Penelope to prove that the urn contains real Helen's ash, not a fraud by Odysseus. Penelope relates what Helen revealed at her conscientious death: why and how Helen entrusted her son by Paris to the priestess of Mt. Ida, just before the fall of Troy;

how she was stoned by the Trojan women on her way back to Troy; how she was rescued by Menelaus's soldiers who searched for Helen, missing from Priam's palace. Helenus responds: *"Please forgive me for my rude suspicion, Queen Penelope. You have achieved this miraculous revival of the lofty, noble spirit of Helen to live on forever deep in our loving hearts!"* He picks up the shovel, left by Odysseus, and finishes digging to unite Helen with Paris, even as ashes. Andromache, Penelope, and Odysseus kneel in devout prayer, watching Helenus's pious act of sacred conscience.

**[B] Book 6: *Dawn of a New Era: Helenus, Andromache, Aethon, and Ganymede***

**(B-1) *Episode of Andromache***

Helenus takes Odysseus and Penelope as his prize prisoners to his maritime kingdom around Samos. Odysseus is put in a dungeon for his grave trial; Penelope is put to serve Andromache as her handmaid. But Andromache sets her free with respect and genuine friendship. She regards Penelope as her trusty sister.

Andromache confides her tragic past: Hector's moving last farewell to her and their infant son; brutal Neoptolemus's enslavement of her and his cruel murder of her infant son by Hector after the fall of Troy; her

awful miseries as a slave-mistress of Neoptolemus in the kingdom of Peleus. When Orestes murdered Neoptolemus by a stealthy ambush in Delphi, old frail King Peleus collapsed in the throes of anguishes and despairs. Andromache nursed and comforted gravely ill Peleus with her devoted, warm cares. Eventually, Peleus granted Andromache her freedom to return to Troy. But she suffered a shipwreck by sudden tempests near Troy. She was rescued by a passing fleet, commanded by Helenus. Such is the moving story of her eventful life, confided by Andromache to Penelope.

**(B-2) *King Helenus's Salvation of Odysseus***

King Helenus did not put his prisoner Odysseus on trial in public but questioned him in private as a wise seer. Their conscientious conversations confirm that the astute Trojan traitor, Antenor, was the mastermind of the Trojan War; he brainwashed Agamemnon to attack Troy and sack it so that he could usurp Priam. Agamemnon invaded Troy with massive Achaean naval forces, but he did not attack Troy in the first nine years; Against Antenor's expectation, Agamemnon behaved as an upstart boss of massive and potent pirates who plundered the rich northern Troad wherever and whenever he liked. The furious Trojan chieftains revolted against Antenor and killed him.

Helenus acknowledges the lethal effectiveness of Odysseus's bold strategy in sacking Troy. But he is very indignant that Troy was burned down into ruins. Odysseus confesses that it was Agamemnon who incited such reckless awful misdeed and ruined Nestor's and his goals to build a great nation of united Trojans and Achaeans. When Helenus asks him what he wants to do in the rest of his eventual life, Odysseus confesses honestly: *"I feel that I have reached the very end of my meaningless life; I do not know where to go from here."* After a deep meditation, Helenus writes a letter and speaks: *"I send you to see a wise, holy man, called Aethon, at the shrine aloft Mt. Ida. Hand over him this letter in private and wait for his response. Converse with him about your life in plain honesty and reverence. My soldiers will guide you through climbing up Mount Ida. Farewell Odysseus! You will find, I hope, a light to your new life with the sagacious seer!"*

### **(B-3) *Odysseus's New Life as a Hermit in Mt. Ida***

With enlightening wisdom and plain integrity, Aethon guides Odysseus in leading a simple life to pursue awakening to his conscience. Gradually, his mind is purged from the agonies of his misdeed, greed, and pride. He serves his revered holy mentor with all his heart and soul.



One day, Odysseus asks Aethon whether he knows about a boy, raised by the priestess who preceded him in Mt. Ida. Aethon says that he brought up a bright boy, called Philo, and sent him to Egypt for his advanced education. When Odysseus says that Philo may be the son of Paris and Helen, Aethon writes a letter to King Helenus to verify a token for such a possibility. Helenus comes with Andromache, Penelope, and Chryseis to see Aethon in Mt. Ida. Aethon shows Helenus an old bow, which Philo entrusted to him before he left for Egypt. He examines the bow with great care and thorough scrutiny. Suddenly, Helenus kneels on earth and exclaims: *“O gods, this is the very bow used by my brother Paris! The lad you call ‘Philo’ must be my long-lost nephew, ‘Ganymede,’—the very son of Paris and Helen. How much I wish to make him succeed me in raising Troy from her ashes to a new glorious nation!”* Helenus wishes to send his envoy to Egypt to bring Philo-Ganymede to his palace in Samos. But wise Aethon says: *“Philo has a lot of vital things to learn about life yet. Wait for him with patience and love until he comes to seek for you at his own will. Now, take this precious bow of his royal heritage from his noble father Paris; Ganymede shall reclaim it from the righteous hand of his new father.”* Humbly, Helenus kneels to receive the bow from the wise, holy man. Then Penelope pleads to Aethon: *“Please take me as your new disciple. With all my heart and soul, I shall learn your wise teaching to lead a righteous life.”* Aethon replies: *“I welcome you to join us at this hermitage; it*

*is you, the paragon of virtue Queen Penelope, who will show us how to live virtuous life with compassion."*

Then Andromache embraces Penelope and says: *"I am so happy for you, although I will dearly miss you. When I feel forlorn, I will climb up here to see you."*

Gently Penelope puts Helen's old necklace around Andromache's neck and says: *"You shall be the new loving mother of long-lost Ganymede, when Philo comes back from Egypt, and reinstates his royal heritage."* Then Helenus comes to Odysseus, clasps their hands, and says: *"Farewell resourceful Odysseus. I will keep you in my heart as my new dear brother!"* Odysseus replies: *"May gods bless you, King Helenus. I see in you a wise seer-sovereign who brings forth the dawn of a new era to humanity!"*

#### **(B-4) *Episode of Ganymede; The son of Paris and Helen***

Philo returns to the hermitage in Mt. Ida from Egypt. Aethon persuades Odysseus to share his experiences of the Trojan War with bright young Philo. He was captivated by Odysseus's recount. The next day, Philo shows a pleasant surprise: he wrote down what he had heard from Odysseus and recites his rendition of the Trojan War. With ardent fervour, Philo and Odysseus keep on working as one to complete an account of the Trojan War as recollected by Odysseus, entitled *"The Confessions of Outis."*

When Philo asks what happened to Helen's infant son, entrusted to the hermitage in Mt. Ida, Penelope proves that he is the very son of Helen by Paris with a matching necklace, found in Philo's old unopened package. Eventually, Philo sets off a new adventure to meet King Helenus as a foreign beggar.

Helenus dispatches Telamon and Tecmessa to escort Penelope and Odysseus to Samos so that gravely ill Andromache may see them before she dies. Andromache whispers to Penelope: *"I want to give you back this Helen's necklace. If Ganymede ever returns alive, embrace him as his loving mother for me."* *"Ganymede-Philo came back from Egypt. He left Mt. Ida to see you with his matching necklace a month ago!"* says Penelope in shock. At that time, a guard brings in Ganymede, disguised as a foreign beggar. Humbly he kneels before Andromache and presents his necklace to her. *"Behold here comes my beloved son, Astyanax, risen from his death!"* exclaims elated Andromache, tenderly embracing Ganymede, and peacefully dies. At her solemn funeral, Ganymede recites the moving episode of Andromache's life from *"The Confession of Outis."* His breathtaking rendition deep from his heart moved and enthralled all people with spellbinding powers. Eventually, wise seer-king Helenus abdicates his throne so that Ganymede succeeds him. Youthful, brilliant king Ganymede leads his nation to become the great center of cultural creativity in the new era.

**(B-5) *Priestess Penelope and Sage Odysseus  
in Mount Ida***

After the death of Aethon, Penelope is unanimously acclaimed as the new priestess by the heads of states which honour the spiritual authority of the hermitage in Mt. Ida. Hence, she achieves what her conscience has urged to devote herself to the peace of humanity.

Odysseus takes on the task of creating a library-college, dedicated to his revered mentor, Aethon, aloft in Mt. Ida. He achieves its architecture to be a living sculpture of Aethon's spirit. Ganymede and all other kings entreat Odysseus to transform the library-college into an international school dedicated to training young future leaders of peoples for enlightenment, peace, and prosperity of humanity to live in harmony. Hence, Odysseus becomes the wise spiritual father of their conscience in many future leaders of diverse peoples.

**[C] Book 7: Inner Awakening of Odysseus, Penelope,  
and Homer-Outis**

Homer-Outis asks Odysseus how he has attained the inner awakening to his sacred conscience and has transcended bondage of fame, leading a simple life of a wise, modest hermit in Mount Ida. Odysseus

tells how Aethon nurtured him and Penelope:

(C-1) *On the Maxim of Phtahhotep*

Penelope asks Aethon how the Egyptian parents bring up their children to be good and wise human beings. Aethon reads *The Maxim of Ptahhotep*: “...Do not be haughty because of your learning; No one has ever attained the perfection of competence; no artist has acquired the whole mastery of his art....It is the man of ethical integrity who is the possessor of timeless wealth. Keep yourself far from every evil. Guard yourself against vile greed. For it is a grave affliction of incurable diseases. Only the man who walks in accord with virtuous ways endure and prosper; he will make the true sacred testament. When you have attained an apt level of wealth, follow your heart as long as you live; wealth brings no advantage when it becomes burdens in wasting time to hoard it. If you are entrusted with public responsibility, then be meticulous in your duty. Observe the truth; do not try to surpass it...It is not what men devise that comes to pass, but what God determines comes to pass. Let what God gives to men come of its own accord. If you become a ruler, search for every chance to do good so that there may be no shortcoming in your action. Universal and constant is MA’AT. Inhere deep in MA’AT!”

(C-2) *On the Ancient Egyptian Cosmology*

Aethon expounds profound and fundamental concepts of the Egyptian cosmology: “MA’AT” is the ultimate principle (not a personal deity) that binds all things into their inherent unity in the universe. IT brings forth the cosmic order, justice, and harmony and sustains the universe. “NU” is the primeval sea of matter. “NETER” refers to the impersonal eternal power that creates all things out of “NU” in accord with the principle of “MA’AT.” First, “NETTER” brought forth “*Shu*,” the god of air, and “*Tefnut*,” the goddess of water. “Shu” and “*Tefnut*” begot “*Seb*,” the god of the earth, and “*Nut*,” the goddess of the sky. From “NU,” the land of earth emerged as the god “*Seb*.” Above him is arched the graceful body of “*Nut*,” the goddess of the sky, supported by “*Shu*,” the god of air. Beneath “*Seb*” lies the underworld of the dead, called “*Duat*.” During the day, the sun god, “*Ra*” sails over “*Seb*” across the body of “*Nut*” aboard his celestial ship. At night, “*Ra*” travels over “*Duat*” across the body of “*Naunet*,” the goddess of the sky of the underworld. The cycle of day and night, change of seasons, the birth, growth, and death of all creatures, rise and fall of all nations are believed as the harmonious patterns of the eternal renewal of the original creation of cosmos in accord with the universal and eternal laws: “MA’AT.”

(C-3) *On the Egyptian Religion*

The Egyptians have believed in “*ka*” of each person: It is an individual personality with particular characteristic attributes of the person. “*Ka*” has been worshiped as an immortal entity with absolute independent existence of its own; it can move freely, separating itself from, or uniting itself to the body at will. “*Ka*” is the very entity for resurrection after the death of the body. The Egyptians build great elaborate tombs for their “*ka*’s” to dwell in them. They believe that when a person dies, he or she will be brought to stand for a trial at the divine court in *Duat*. The jury of forty-two gods judge each person’s morality in this world: One must live righteously, speak truthfully, and purify one’s heart, called “*ab*,” so that it may pass the trial of symbolic weighing the “*ab*” on divine balance against the feather of “*MA’AT*,” to be resurrected into timeless after-life in bliss. But Aethon was very skeptical about such Egyptian beliefs: He confesses that he does not know who a deity is in truth. He thinks that deities are fictional characters in our myths, invented by clever priests and glib poets. At this point, Odysseus and Penelope realize that deities are mere phantom conjured up by humans in their minds.

(C-4) ***On Hesiod's Theogony***

Homer-Outis is shocked in dismay to hear what Odysseus thinks about deities. Odysseus asks Outis what he really knows about Zeus and how he came to be the king of Olympian gods. Outis tells the gist of Hesiod's *Theogony*. Odysseus points out to Outis that Hesiod's attribution of what he sings to the divine authority of the muses is a glib poetic conceit that cannot certify the truth of what he sings, at all. Eventually, Outis admits that Hesiod's claim that he really met with the muses who told *The Theogony* to him is quite incredible.

(C-5) ***Inner Awakening of Homer-Outis***

Suddenly, Outis collapses and swoons in shock, as if he were thunderstruck in awe. When he regains his sense, he repents that he has misrepresented the Olympian deities as if they were lustful, deceptive, and shameless characters who play in his blasphemous, witless, and absurd travesties. With their words, poets have invented each unseen god of unique personality, and meted out each god what to do in divine affairs and their emotional intrusions in tragic human affairs. All gods are bound to the very words that the poets put in their mouths to obey the plots of their invented stories,



as if they had been imparted to the poets by their divine muses. Such guileful poetic conceit has misled Homer-Outis to follow them in proud vanity. Odysseus speaks to Outis: *“This is a sacred moment of inner awakening to our conscience: You think that you are awake, but you have been dreaming as if you were conversing with an Odysseus, conjured up by your imagination. Hence, what you have heard from this phantom Odysseus is the inner voice of your sacred conscience. Let it be your true MUSE! Keep on singing from the depth of your heart and soul of the lofty sublimity of the noble, sacred human conscience, not of false phantom gods. You must sing in such deep true ways that will nurture the whole humanity to attain their enlightenment!”*

Mysteriously, Odysseus and Homer-Outis become transfigured into one enlightened being. At this moment, the earnest and conscientious bard Homer-Outis wakes up from his spiritual dream, inspired afresh to write a new epic poem:  
**“Inner Journey into Human Nature”**

## **Book 5**

*Pilgrimage of  
Penelope and Odysseus  
to the Ruins of Troy*

**Book 5: *Pilgrimage to Troy***

‘How did you fare in your brave adventures  
to Troy?’ *asks Outis*, ‘Did you sail  
directly, or visit 5-3  
some of your friendly old comrades-in-arms  
on the way to Troy?’ ‘When we set  
the sail for our voyage,’ 5-6  
*says Odysseus*, ‘Penelope suggested  
that we should visit Crete first  
to see the great Minoan 5-9  
culture. I agreed with her very happily  
as I wanted to see King Idomeneus.  
Hence, we set our course to Crete, 5-12  
taking the southern route of countless isles  
bathed by the vast sea to reach Troy.  
The craggy stark coastlines 5-15

**Book 5: *Pilgrimage to Troy***

of Lacedaemon slowly disappeared  
behind us: we sailed south, gazing  
at the vast horizon. 5-18

How happy we were to be back at sea,  
listening to its vibrant deep  
voice uplifting our hearts! 5-21

It purged me from searing agonies of anger,  
heartbreaking remorse, and regrets  
about the horrible War: 5-24

All glories and miseries of mankind faded away  
like fleeting frail froths, surging and ebbing  
for brief passing moments 5-27

in the vast mystic sea of being. Refreshed  
by sea-voyage, we landed on a sheltered  
harbour in northern Crete.’ 5-30

Book 5: *Pilgrimage to Troy*

‘How did King Idomeneus receive you?’  
*asks Outis.* ‘He welcomed us in  
great surprise as well as 5-33  
with delight: he held fabulous festivals  
in the tradition of ancient Crete,  
and showed us their famous 5-36  
historic sites. “*Everything changes in time;*”  
said Idomeneus, “*this ruin was*  
*once the most glorious* 5-39  
*palace before the Achaeans invaded*  
*Crete from the mainland.*” “*I regret,*”  
said I, “*that we assailed* 5-42  
*splendid Troy and ransacked it into wrecks*  
*for our futile reckless vainglory.*”  
“*That wrong War had not only* 5-45

**Book 5: Pilgrimage to Troy**

*destroyed Troy,” said Idomeneus, “it has  
been eating out the hearts of most  
Achaeans in ghastly*

5-48

*tragedies: I lost my wife, Meda, and all  
our children, killed by their guardian,  
Leucus, while I fooled myself*

5-51

*fighting blindly in Troy for ten mad years.”  
“I didn’t know that you too had suffered,”  
said I, “such treacherous*

5-54

*calamity at home. Have you avenged  
your royal family?” “No. Leucus  
still reigns many revolting cities*

5-57

*populated with foreign races, immigrating  
from the northern continent. I fear  
that they will overwhelm whole Crete*

5-60

**Book 5: Pilgrimage to Troy**

*when I am gone. In time unfolds the decree  
of fate: old kingdoms fall, and new  
nations arise from their ruins,”* 5-63

said Idomeneus in a grave prophetic voice.’  
‘Did you tell King Idomeneus,’  
*asks Outis*, ‘what Helen 5-66

had revealed to you at her death? If so,  
how did he react to such vile  
intrigues of evil 5-69

Agamemnon?’ ‘When Idomeneus heard what  
Helen had revealed to us and how  
conscientiously she ended her life, 5-72

he wept with deep heartfelt sorrows. Embracing  
tenderly the urn of Helen’s ash,  
he prayed to her: “*O gracious* 5-75

**Book 5: Pilgrimage to Troy**

*noble Helen, my eternal beloved!*  
*How unjustly you have suffered*  
*ineffable miseries* 5-78  
*in this horrible world. May your father,*  
*Zeus, redeem you to enjoy*  
*a timeless blissful after-life.* 5-81  
*It must be jealous Hera who tormented*  
*you so cruelly via her vile*  
*villain, Agamemnon—* 5-84  
*the real source of all our terrible woes.*  
*It rends my heart that we had been*  
*so utterly deceived* 5-87  
*by such a base crook. How much I regret*  
*that I could not avenge you.” “He*  
*was justly punished by* 5-90



**Book 5: Pilgrimage to Troy**

*his cruel vile wife,” said I. “No, it was not  
proper! Clytemnestra was too  
rash and selfish to kill him* 5-93

*before Agamemnon should have confessed  
his evil intrigues and shameless  
horrible crimes to all* 5-96

*peoples, Achaeans as well as Trojans.  
Her wild butchering of her husband  
made Agamemnon as if* 5-99

*he were a heroic victim, concealing  
his evil crimes in dark oblivion!”  
“I see your point. What do* 5-102

*you think of Menelaus? A vile conspirator  
with Agamemnon, or a weak minion  
of his bully brother?”* 5-105

**Book 5: Pilgrimage to Troy**

asked I. *“Menelaus was a dull idiot,”*  
said Idomeneus, *“but not an evil:*  
*He came here with Helen* 5-108  
*after long hard wanderings over wild seas*  
*on their treacherous return from Troy;*  
*He begged me for urgent helps* 5-111  
*to get back to Sparta safely with Helen.*  
*He confessed that the Trojan War*  
*was the fatal misdeed* 5-114  
*incited by ambitious Agamemnon. Deeply,*  
*he repented that he had failed to*  
*stopping his big brother from* 5-117  
*inflicting such miserable calamities.”*  
At this point, Penelope asked:  
*“How did Menelaus happen* 5-120

**Book 5: Pilgrimage to Troy**

*to land on Crete with Helen? How did she  
cope with their long hard wanderings?”*

*“Menelaus came here as* 5-123

*a pitiful, broke, and depressed beggar;”*  
*said Idomeneus, “he wept bitterly,*  
*lamenting his misfortunes.* 5-126

*He lost all his fleets and booty taken from Troy.*  
*It broke my heart to see poor Helen*  
*in tattered rags. Yet, in spite* 5-129

*of her dire sufferings of ineffable*  
*agonies and miseries, she kept her*  
*gracious noble poise in peace:* 5-132

*Somehow the aged Helen appeared to me*  
*far more beauteous and mysterious*  
*than the young Helen who* 5-135

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*had enthralled me in the bloom of her youth.  
I offered Helen the best robes and most  
precious treasures I had* 5-138  
*as if she were a sacred goddess who  
appeared as a poor suffering  
woman in dire need.* 5-141  
*Immediately, I dispatched my herald  
to the old, sad King Tyndareus  
in Sparta to inform him* 5-144  
*of the surprising arrival of Helen with  
Menelaus and that I would escort  
them to Helos aboard my ship.”* 5-147  
*“How noble and magnanimous you were,  
King Idomeneus!” said Penelope,  
“Did my dear old uncle* 5-150

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*come to see his long-missed beloved daughter  
returning to him, at long last?"*

*"Yes, he came to Helos."* 5-153

*"Tell me how they greeted each other if you  
remember it," said Penelope.*

*"It was the most moving* 5-156

*encounter that will remain forever  
in my cherished memory—frail*

*old father embracing* 5-159

*his much-suffered loving daughter in tears  
of joys. At last, King Tyndareus  
and Menelaus came to me;*

5-162

*They thanked me for what I did and invited me  
to join with them in a festival  
of thanksgiving to the gods*

5-165

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*for their safe return to be held in Sparta.  
But I declined it politely  
as I had to return* 5-168  
*to Crete to subdue the ongoing revolts.  
Then beauteous Helen came to me;  
Humbly kneeling at my feet,* 5-171  
*she thanked me deep from her warm noble heart.  
Trembling in awe, I raised Helen,  
and gently embraced her—* 5-174  
*it was the first and the last embrace of  
my eternal beloved.” “I recall,”  
said Penelope, “that* 5-177  
*young Helen loved you the most, Idomeneus,  
among her many magnificent suitors  
before her father chose* 5-180

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*Menelaus for her.” “I did not know it,”*  
said Idomeneus elated with  
exalted emotions, *“I am* 5-183  
*deeply moved to learn it, Penelope,*  
*even if it is too, too late!”*  
I could not help myself 5-186  
but weep with him, reminiscing cherished  
memories of our beautiful youth.’  
‘It touches me deeply,’ *says* 5-189  
*Outis*, ‘to hear such a moving story  
of their restrained, noble, true love.  
Now, please tell me how you 5-192  
and your wise wife fared after your visit  
of King Idomeneus in Crete.’  
‘For our voyage to Troy,’ 5-195

**Book 5: *Pilgrimage to Troy***

*says Odysseus*, ‘kind Idomeneus stowed  
our ship with loads of plenty of supplies  
and precious gifts. He offered 5-198  
his fleet to escort our ship to protect us  
from hazards of storms and pirates.  
Politely I declined it 5-201  
because we wished to visit Troy as humble  
pilgrims for peace: I had abandoned  
all my armours and arms. 5-204  
In the serene early dawn, we departed from  
Amnisus, sailing towards Troy  
on the immense open sea. 5-207  
We lit on many exotic isles, breathing  
in their pristine beauty untouched  
by humans. Penelope 5-210



**Book 5: *Pilgrimage to Troy***

was wishful to find Ogygia and to meet  
with Calypso, somewhere thereabout  
in her childlike fantasy. 5-213

But our rejoicing of the idyllic sojourns  
did not last long: On a fine, nice day,  
I discerned a strange fleet 5-216

of fast sailing ships approaching towards us.  
Soon, twelve large ships surrounded our boat,  
and armed pirates seized us. 5-219

The conceited leader of the buccaneers  
proclaimed: "*We are valiant soldiers  
from Argos who fought in Troy,* 5-222

*and vanquished it in glorious victory.*  
*Now, our goddess Athena bids*  
*us to conquest the rich lands* 5-225

**Book 5: Pilgrimage to Troy**

*of Italia waiting for us to take over  
and create a new great nation  
arising in the golden West.*

5-228

*Hereby I decree an ultimatum  
to you: Join in our invasion  
of Italia under*

5-231

*the supreme command of Diomedes.  
Or you shall be slaughtered and thrown  
into the sea right away!”*

5-234

*“Epigoni, Sthenelus!” said I in a stern voice,  
“here is Odysseus, the brother-  
in-arms of Diomedes*

5-237

*during the long terrible War in Troy.  
I want to speak to my dear brother  
Diomedes in person.”*

5-240

**Book 5: Pilgrimage to Troy**

“You, Odysseus?” said Sthenelus in great  
surprise, “*where are you sailing to,*  
*son of Laertes, across this* 5-243  
*dangerous waters in an unarmed boat?*”  
“My wife Penelope and I  
*have a sacred mission,*” 5-246  
said I, “*to visit Troy as humble pilgrims*  
*of peace.*” “*Pilgrimage to the ruins*  
*of Troy, taking your wife* 5-249  
*with you, Odysseus? You are utterly*  
*crazy! You must join us to build up*  
*our new great nations* 5-252  
*in Italia, resourceful Odysseus!*”  
said Sthenelus with enthusiasm.  
“*Lead me to see Diomedes,*” 5-255

Book 5: *Pilgrimage to Troy*

said I, “*we will discuss such grave matters  
in person.*” Sthenelus escorted me  
to the commanding ship 5-258  
of Diomedes.’ ‘How did your old comrade-  
in-arms greet you at the strange meeting  
with you at sea?’ *asks Outis* 5-261  
*with great curiosity.* ‘Somehow we felt  
as friendly as we saw last time  
in Troy as if nothing 5-264  
had happened during the past fifteen years.  
When I told Diomedes what Helen  
had confessed about Agamemnon’s 5-267  
vile deceptions, he became devastated  
in shock, anguish, shame, and remorse.  
He was very much concerned 5-270

**Book 5: Pilgrimage to Troy**

about the real dangers of our mission to  
bury Helen's ash in Paris's tomb,  
although he admitted that 5-273  
it would be a noble act. Then I asked  
Diomedes why he had left Argos  
and why he strove to conquest 5-276  
foreign Italia to build a new nation.  
*"When I returned to shores of Argos"*  
said Diomedes in tears 5-279  
*"after the sack of Troy, my people  
refused the landing of my troops."*  
*"What? Why did your people* 5-282  
*betray their regal heroic king?"* asked I.  
*"During my long absence of ten  
cursed years in Troy,"* said 5-285

**Book 5: Pilgrimage to Troy**

Diomedes, “my wife, Aegialia, fell in  
love with young Cometes, the son  
of Sthenelus, my most 5-288  
trustful comrade-in-arms. She claimed that  
I had no blood-right to be a king  
of Argos as my father 5-291  
Tydeus was a foreign refuge exiled  
from Calydonia. King Adrastus  
of Argos protected him 5-294  
and gave his daughter Deipyle in marriage.  
King Adrastus died of grief when  
his brave son Aegialeus, 5-297  
one of the Epigioni, was killed in  
the battle at Glisas. He had  
married my sister 5-300

**Book 5: Pilgrimage to Troy**

*Comaetho. When I returned from the conquest  
of Thebes, I married Aegialia,  
the daughter of my uncle,*

5-303

*Aegialeus. I was chosen as the king  
of Argos which I ruled for five years  
before I was misled*

5-306

*by evil Agamemnon to fight in Troy.”  
“It breaks my heart to hear from you  
such shocking betrayals,”*

5-309

*said I in indignation, “my upright  
valiant Diomedes! I feel sad  
that I am too weak now*

5-312

*to fight by your side to bring the justice  
as we used to do in Troy when  
we were young.” “Your kind words*

5-315

**Book 5: Pilgrimage to Troy**

*uplift my spirit, dear wise Odysseus;”*  
said Diomedes in a sincere voice,  
*“After several years* 5-318  
*of futile struggles, I realized that I*  
*should forgive my wife and forget*  
*Argos in oblivion:* 5-321  
*I must pursue a constructive new goal*  
*to create a great nation of*  
*freedom in Italia.* 5-324  
*It took many years of hard work to build up*  
*our naval forces. Now, I feel that*  
*we are strong enough to invade* 5-327  
*and conquest the golden coastal regions*  
*of the vast fertile Italia.”*  
*“I admire, wise prudent* 5-330



**Book 5: Pilgrimage to Troy**

*Diomedes, your noble magnanimity  
and perceptive foresight for a new  
great nation. I trust that* 5-333  
*you will succeed in your ambitious task.  
Now, I ask you to release our ship,”*  
said I, “*so that we can* 5-336  
*sail to Troy as humble pilgrims in peace.”*  
Diomedes came with me to our ship.  
He humbly knelt before 5-339  
Penelope and spoke in a sincere voice:  
“*Revered paragon of virtue,*  
*gracious Queen Penelope,* 5-342  
*please forgive our unwitting intrusion.*  
*May you achieve your noble mission*  
*of peace in Troy. Bless this* 5-345

**Book 5: Pilgrimage to Troy**

*homeless vagrant to find a true home to  
rest in peace at long last.” My wife  
gently raised Diomedes,* 5-348  
embraced him, and said warm moving farewell:  
“*Valiant Epigoni, Diomedes!*  
*I respect your lofty ideal* 5-351  
*and integrity as my brave, righteous brother-*  
*in-arms. May you found a great new*  
*nation for prosperity* 5-354  
*and creativity of humanity in peace.”*  
“*My resourceful brother, Odysseus,*”  
said Diomedes solemnly, 5-357  
“*this sea is infested with violent pirates.*  
*You must take my weapons to protect*  
*your ship from harm. Farewell!”* 5-360

Book 5: *Pilgrimage to Troy*

The powerful fleet of warships, commanded  
by Diomedes, sailed away towards  
Italia in the West. 5-363

Our lone ship resumed the voyage to Troy  
in the East.’ ‘What a strange encounter,’  
*says Outis*, ‘with your trusty 5-366

brother-in-arms, Diomedes, you came across  
the wide-open sea! Did you reach Troy  
safe after the incident?’ 5-369

‘No! Grave troubles upon graver troubles,’  
*says Odysseus*, ‘kept on threatening  
us: soon after the fleet 5-372

of Diomedes faded away, our bold helmsman,  
Eurymus, revolted against me in shocking  
mutiny with other crews: 5-375

**Book 5: *Pilgrimage to Troy***

They complained that I was misleading them  
to the fatal course of suicide.

On a remote isle they 5-378

abandoned Penelope and me with  
essential supplies and tools for  
subsistence and the urn 5-381

of Helen's ash.' 'Ah, how could they dare to  
betray you,' *interrupts Outis*,  
'in such blatant treachery! 5-384

Was it due to the precious treasures and rich  
supplies, bestowed by King Idomeneus,  
that tempted your crews to turn 5-387

into crazy pirates?' 'While I suffered  
helplessly such utter devastation  
in anger and despair, 5-390

Book 5: *Pilgrimage to Troy*

my good, wise wife encouraged me with warm  
comforting voice: “*Dear Odysseus,*  
*I am the cause of our troubles,* 5-393  
*having enticed you to take our perilous*  
*adventures to Troy. We must not*  
*blame our crews because they* 5-396  
*should protect their own lives from stormy seas,*  
*infested with harsh, brutal pirates.*  
*Let us make this island* 5-399  
*as our new happy home as much as we*  
*can enjoy this challenging strange*  
*primitive life, decreed* 5-402  
*to us by our fates!” “I shall obey you,”*  
said I, “*my beloved wise goddess—*  
*Penelope: let us* 5-405

**Book 5: *Pilgrimage to Troy***

*build here our new home free from oppression  
of man's tumultuous societies."*

With uplifted spirit, we 5-408

gladly accepted our fates, living  
naturally like other animals

as obedient children 5-411

of great Mother Nature.' 'I wonder how  
you survived in such a desolate

isle?' *asks Outis*. 'We gathered 5-414

fruits and vegetables for foods; we dwelt  
in a cave, protecting ourselves from  
harsh elements and dangers. 5-417

We kept on sacred fire burning in the hearth—  
heritage from the civilization.

Such a basic, simple 5-420

Book 5: *Pilgrimage to Troy*

living purged me from all agonies of pride  
and greed; like innocent animals  
we rejoiced in primitive

5-423

life free from the evils of human societies.’  
‘How long did you live there like animals,’  
*says Outis with pity,*

5-426

‘and how were you rescued to come back to  
our civilization?’ ‘Rescued? No!  
It was a cruel, dire

5-429

incarceration: about a year after  
we had settled in our primitive  
life of freedom in peace,’

5-432

*says Odysseus in utter indignation,*  
‘a pirate ship spotted the fire of  
our hearth at night; while we

5-435

**Book 5: *Pilgrimage to Troy***

slept, they landed in stealth. As we had nothing  
valuable for them to rob, they  
seized us to sell as slaves. 5-438

How vividly our dire helpless state of  
affairs reminded me of the wretched  
Trojan women, coerced 5-441

to serve us as miserable slaves after  
the sack of Troy! Bearing cruel  
ordeals of oppression 5-444

and dangers at stormy seas, we landed at last  
on a bustling slave-trading port  
in Chios. Ah, how awful 5-447

it was to be separated from my beloved  
Penelope! I was sold first,  
and shipped to Thebe, leaving 5-450



Book 5: *Pilgrimage to Troy*

Penelope heartbroken and helpless in  
awful miseries. That was the very  
curse of vile, inhumane 5-453  
civilization inflicted upon us!’  
‘Ah what dark heavy hands of the fates,’  
*says Outis*, ‘compelled you 5-456  
to suffer such harsh, hard trials! What did  
happen next? Did you reunite  
with your wise faithful wife? 5-459  
Or did you lose her forever?’ ‘Our life  
has been full of shocking havoc  
and mystic miracles,’ 5-462  
*says Odysseus*, ‘beyond our imaginations.  
It was the priestess of Apollo,  
Chryseis, who saved us 5-465

**Book 5: Pilgrimage to Troy**

from our dreadful slavery and reunited  
us after our awful hopeless  
separation in the dark 5-468  
despairs.’ ‘Chryseis? Do you mean,’ *exclaims*  
*Outis in great surprise*, ‘the mistress  
of Agamemnon who boasted 5-471  
that she had excelled his wife, Clytemnestra,  
in beauty, intelligence and  
ability?’ ‘Yes, the very 5-474  
same lady whom I escorted to return  
to her father.’ ‘How fascinating!  
Please tell me how it happened.’ 5-477  
‘I worked in Thebe as a lowly farmhand,’  
*says Odysseus*, ‘for King Amphion.  
He was the nephew of 5-480

**Book 5: *Pilgrimage to Troy***

the late King Eetion. I humbly toiled on  
stark soils, concealing who I was.

It was my penance 5-483

for the cruel crimes I had committed with  
Achilles long ago; we plundered

Thebe and massacred her helpless 5-486

innocent people in our vile, brutal raid.

My dutiful labour yielded abundant  
crops. On a fine autumn day, 5-489

the priestess of Apollo from Chryse came  
to Thebe to celebrate the joyous  
festival of harvest. 5-492

After feasting with plenty of foods and wines,  
happy good folks danced merrily  
under the bright full moon. 5-495

**Book 5: Pilgrimage to Troy**

I alone sat far away from the crowd, longing  
for Penelope in solitude.

Suddenly, I heard the voice

5-498

of a lady veiled in noble garments:

*“Why do you weep alone here? You look  
like the Achaean hero*

5-501

*who helped me in Troy long ago.” “Oh noble  
lady,” said I in surprise, “I am  
but a humble slave of King*

5-504

*Amphion. I weep as I miss my wife  
at home.” “Tell me who you are, your  
native land, and how it*

5-507

*happened for you to come to Thebe,” said she.  
“My name is Eumaeus; Crete  
is my dear fatherland.*

5-510

**Book 5: Pilgrimage to Troy**

*I was seized by pirates at sea and sold  
in Chios as a farmhand to  
the king of Thebe,” said I.* 5-513

*“Oh, you, clever scheming man, Odysseus!”  
said the mysterious lady,  
“I know who you really are.* 5-516

*Now, can you guess who I am?” “You must be  
Athena! Have you come, goddess,  
to save me from my dreary* 5-519

*slavery? How is my Penelope? Where is  
she, now? Shall I ever see her  
again, in this life?” asked I.* 5-522

*“You are mistaken, Odysseus: I am not  
Athena! Once I was a prized  
captive of Agamemnon;* 5-525

**Book 5: Pilgrimage to Troy**

*You returned me safely to my home in Chryse.”*

The lady revealed her fair face.

*“Oh, Chryseis! I plead you* 5-528  
*to free me from this dire captivity,*  
*as if I pray to Athena.”*

*“I will try to win over* 5-531  
*Amphion,”* said she, *“to release you to me*  
*so that you should come with me to serve*  
*Apollo at my shrine* 5-534

*in Chryse.”* Paying the old price of me thrice,  
Chryseis bought me from Amphion  
and brought me free to Chryse. 5-537

When we arrived at its vibrant seashores,  
the glorious sun set in splendours.  
Chryseis got off her coach; 5-540

Book 5: Pilgrimage to Troy

She prayed to Apollo: *"Let me set free  
Odysseus here: help him fulfill  
his sacred pilgrimage* 5-543  
*to repent past misdeeds and purge his heart  
from greed and pride to live in peace."*  
*"Gracious godlike Chryseis!"* 5-546  
said I in tears, *"let me serve you to learn  
such righteous noble way to life.  
I know not where to go* 5-549  
*in this life."* *"To Troy must you go first!"* said  
Chryseis, *"it was a gracious lady  
who sent me to find you* 5-552  
*in Thebe and bring you to her; she is waiting  
to see you in the temple."* Spellbound  
in awe and wonder, I 5-555

Book 5: *Pilgrimage to Troy*

followed her like in an enchanted dream.  
The full autumn moon rose in grandeur.  
Her moonlit temple loomed 5-558  
aloft glowing in sacred spiritual light.  
“*Cleanse yourself in the stream,*” said Chryseis,  
“*and put on these clean clothes* 5-561  
*before you come to the shrine in humble*  
*supplication to meet the lady.*”  
Having purged my mind and body 5-564  
I entered the shrine and invoked Apollo  
to help me find Penelope.  
Then a lady in veil 5-567  
appeared with an urn: it was the old urn  
that contained Helen’s ash. “*Oh wily*  
*Goddess Athena, why* 5-570



**Book 5: Pilgrimage to Troy**

*do you tease me in the guise of Penelope?  
Where is she in her true self? May I  
see her again in this life!"* 5-573

Thus pleading, I prostrated in humble prayer.  
*"It is me, Odysseus! Let us thank  
Chryseis for her gracious* 5-576

*mercy;"* said Penelope unveiling  
herself in tears, *"she has rescued  
us from dire misfortunes* 5-579

*to set forth a renewed life of freedom!"*  
*"My Penelope! What blissful  
miracles overwhelm my heart* 5-582

*and wit!"* said I, embracing her in bliss,  
*"I tremble in awe and wonder.  
Tell me how it happened* 5-585

**Book 5: Pilgrimage to Troy**

*for you to come to this Chryseis's temple,  
and moved her to deliver me  
back to your warm bosom?"* 5-588

*"I was sold as a handmaid to Chryseis.  
She asked me who I was and what  
I had done; when she heard* 5-591

*my true story, she promised to help us  
accomplish our venturous goals.  
A sleek, swift ship is ready* 5-594

*to convey us to Troy at dawn tomorrow.  
Come with me to take a good rest  
in this blessed night, my love."* 5-597

*Hand in hand, we walked to her cozy hut,  
and relished deep ecstatic night  
in renewed nuptial bliss.'* 5-600

**Book 5: Pilgrimage to Troy**

*Thus recalls Odysseus their eventful  
pilgrimage to Troy in fond nostalgia.*

‘The gracious harmony 5-603

of your conjugal devotion,’ says *Outis*  
*in delight*, ‘uplifts our heart

to endure and overcome 5-606

hard testing ordeals in our uncertain life.

Tell me how you and Penelope  
reached Troy together, at last. 5-609

How did you feel when you stepped on its soil  
again? What did you do first to bring  
forth the goals of your lofty 5-612

missions of such a bold, risky pilgrimage?’

‘The next morning, we bade heartfelt  
farewell to Chryseis 5-615

**Book 5: Pilgrimage to Troy**

with our sincere thanks: “*Your gracious mercy,*”  
said I, “*has delivered us from*  
*dire dreadful slavery.*” 5-618

*We shall always remember you, Chryseis,*  
*as our goddess of compassion.”*

“*I admire your noble* 5-621  
*spirit, Penelope and Odysseus. May you*  
*fulfill your sacred vows to learn*  
*the righteous ways of life* 5-624

*to the very end!”* said Chryseis, blessing us  
to fulfil our mission in Troy.

The swift ship carried us 5-627  
to land safely on the shore of Troy, at last.

The crews stowed plenty of provisions  
and a tent to shelter us, 5-630

**Book 5: *Pilgrimage to Troy***

and sailed home, promising to come back  
to pick us up at sunset three days  
thereafter. Wandering 5-633  
on desolate seashores, I found the bleak  
old campsites of the Achaean  
armies. I pitched our tent 5-636  
on the same spot where my headquarters had  
stood during the horrible War.  
Nearby we lit a campfire. 5-639  
Before our simple yet delicious meal,  
we prayed to the gods for their help  
to fulfill our hard tasks: 5-642  
Uniting Helen with Paris in his grave  
and finding their elusive son,  
wandering somewhere in 5-645

Book 5: Pilgrimage to Troy

this dangerous alien territory. *“How could  
the Achaean armies linger here  
for ten years to destroy* 5-648  
*splendid Troy?”* asked Penelope in dismay.  
*“It was utterly incredible  
madness,”* said I, *“that we* 5-651  
*were blindly dogged fighting here like wild brutes  
to attack and devour strong Troy.”*  
*“Who made you endure,”* 5-654  
asked Penelope, *“such cruel ordeals  
for so long? Was it Agamemnon?”*  
*“First, he deceived us; then* 5-657  
*my proud pride blinded me; with Nestor,  
Diomedes, and Idomeneus, I joined  
in misleading the Achaean* 5-660

**Book 5: Pilgrimage to Troy**

*armies to crave meaningless vainglory  
of victory,” said I in pangs  
of deep bitter remorse.* 5-663

*“You have already repented it well enough,  
my dear conscientious Odysseus;  
Don’t torment your poor heart* 5-666

*any longer. Think only how to accomplish  
our formidable missions in Troy.”*  
Comforting me gently, 5-669

Penelope fell sound asleep in her first night  
on the foreign soil of fateful Troy.  
But painful memories 5-672

of vile, gory, and ghastly events here kept me  
sleepless in dire bitter anguishes.  
Suddenly, I was thrown 5-675

**Book 5: Pilgrimage to Troy**

into a terrible yet conscientious  
nightmare which I can remember  
vividly even now.’ 5-678

*Here pauses Odysseus breathing out a deep sigh.*

‘What was your nightmare about? Why do  
you call it conscientious?’ 5-681

*asks Outis with eager curiosity.*

‘On our last day in burnt down Troy,  
Agamemnon summoned 5-684

the whole assembly of Achaean hosts  
in my dream,’ *recalls Odysseus,*  
‘for a crucial trial 5-687

of Helen to punish her as the fatal  
cause of the Trojan War in which  
many brave Achaeans were killed. 5-690



**Book 5: *Pilgrimage to Troy***

But Menelaus protested adamantly against  
such a trial in public as  
he insisted that Helen 5-693  
was his wife, and thus it was entirely  
his sole jurisdiction what to do  
with his wife in private. 5-696  
But the angry throngs complained that Helen  
was an evil whore whose wanton  
elopement with Paris 5-699  
enraged the Achaeans to invade Troy  
to punish both Paris and Helen.  
To appease the irate 5-702  
soldiers, Agamemnon ordered Talthybius  
to bring Helen from Menelaus's ship  
by force. In indignation, 5-705

**Book 5: *Pilgrimage to Troy***

Menelaus drew out his sword to stop it,  
and threatened Agamemnon that  
he would reveal their sly

5-708

conspiracy unless his innocent wife was  
spared from an unjust cruel  
trial by the crazy crowds.

5-711

Then arrogant Agamemnon despised Menelaus  
as a mad cowardly henpeck.

But the whole Achaean

5-714

armies demanded Menelaus to reveal  
what he meant by Agamemnon's  
conspiracy about Helen.

5-717

At their pressing threat of immediate death,  
Menelaus revealed the shocking  
intrigue: "*Hear me, my dear*

5-720

**Book 5: Pilgrimage to Troy**

*Achaean!*” spoke Menelaus in a solemn tone,  
“*I wish to repent before I die*  
*that I condoned the vile* 5-723  
*conspiracy of the false abduction*  
*of Helen by Paris: the truth is*  
*that my ambitious bully* 5-726  
*brother compelled Helen to seduce Paris,*  
*and to enthrall him to marry her*  
*as if she were my maiden* 5-729  
*sister-in-law...*” Suddenly Agamemnon  
plunged his spear into Menelaus’s neck,  
and killed his brother. 5-732

No longer could I restrain my indignation:  
Deftly I lunged at Agamemnon,  
and cut off his vile neck 5-735

**Book 5: *Pilgrimage to Troy***

with one stroke of my sharp sword of justice.  
But weird even in a nightmare,  
his dead body suddenly 5-738  
turned into a huge ferocious python and  
attacked me. In horror, I groaned.  
Then Penelope woke me up 5-741  
from the nightmare with tender loving smiles.  
I told her of my awful nightmare,  
shivering in eerily chill 5-744  
of the early dawn. To make ourselves warm  
I went out to light the campfire.  
The ruined castles of Troy 5-747  
loomed afar like ghosts haunting on the stark fortress.  
I sighed at the utter futility  
of man's vain strife for fame. 5-750

Book 5: *Pilgrimage to Troy*

Suddenly, I was bitten by a snake  
hidden in thick grasses; in pains, I  
cried out aloud and collapsed.’ 5-753

‘What a pernicious accident afflicted  
you! How did you survive in the wild  
hostile land of Troy?’ *asks* 5-756

*Outis in dismay.* ‘When I recovered  
my consciousness,’ *says Odysseus,*  
‘I saw a kind lady 5-759

greeting me with a sigh of relief in a strange  
house. “*Do you feel any acute pain?*”  
asked she. “*No. But where am I?*” 5-762

*I’m very much confused,*” whispered I to her.  
“*My son brought you to our house two*  
*days ago,*” said the lady, 5-765

**Book 5: Pilgrimage to Troy**

*“carrying you on his back for many miles from  
your tent to here.” “I wish to thank you  
and your merciful son* 5-768  
*for saving this paltry vagrant. May I learn  
his name? Where is he now?” said I.*  
*“Telamon is his name.* 5-771  
*He went with your wife to the shore to meet  
the ship from Chryse. I told them  
that you needed urgent cares* 5-774  
*by experts in treating poisonous snakebites,”*  
*said the prudent gracious lady.*  
*“Telamon? Then, is he* 5-777  
*the son of Great Ajax from Salamis  
in Achaea?” asked I in awe.*  
*“Yes, the very son of Ajax.”* 5-780

Book 5: *Pilgrimage to Troy*

*“O heavens, it was the valiant Ajax’s son,  
who had saved me!”* exclaimed I in a thrill,  
*“then you must be Princess* 5-783

*Tecmessa!” “That is my name,”* said she  
in surprise, *“but how do you know  
my name? Who are you?”* 5-786

At that time, Penelope returned alone from  
the shore. *“Odysseus!”* cried she,  
embracing me in warm 5-789

tears of joy to find that I had regained  
my sense at last. *“What? Odysseus?”*  
exclaimed Tecmessa aloud, 5-792

*“now, I see in you that resourceful man!”*  
*“A shade of that man came here,”* said I,  
*“to repent his misdeeds* 5-795

**Book 5: Pilgrimage to Troy**

*in a humble pilgrimage to Troy with  
his beloved wife, Penelope.”*

*“O virtuous lady*

5-798

*Penelope,” said Tecmessa, embracing  
her, “what a devoted and courageous  
wife you have been! Where is*

5-801

*my son?” “He went to Chryse to fetch  
an expert doctor as soon as  
possible,” said Penelope.*

5-804

A sudden spasm attacked me with acute  
pains and I lost all my senses again.’

‘How wondrous to hear that

5-807

the avid son of Great Ajax rescued you.  
Did he fetch a doctor to cure  
your grave illness in time?’

5-810



**Book 5: *Pilgrimage to Troy***

*asks Outis with great curiosity.*

‘Yes, prudent Telamon alerted

Chryseis: she came with

5-813

a good doctor who treated me with expert  
medical skills. Yet my recovery

was painfully slow and

5-816

tedious; I could not walk for a year.’

‘How did you cope with your illness

and frustrations? Did you

5-819

stay in Troy with the Ajaxes?’ *asks Outis.*

‘Yes, we became good faithful friends

with gracious Tecmessa

5-822

and valiant Telamon as if we were  
one caring family in common

accidents of our life.

5-825

Book 5: *Pilgrimage to Troy*

I loved young Telamon as my new, bright,  
upright son,' *says Odysseus*, 'and he  
respected me as if I were

5-828

his long-missed father. One day he requested  
me to relate what I had witnessed  
on the legendary duel

5-831

of his father, Great Ajax, with gallant  
Hector. "*I remember it,*" said I,  
"*as the most impressive,*

5-834

*heroic, and moving man to man duel,*  
*I have watched. When Hector boldly*  
*challenged that any Achaean*

5-837

*hero whose fearless mettle impelled him*  
*to dare a decisive duel*  
*as a lone champion*

5-840

**Book 5: Pilgrimage to Troy**

*pitted against Hector, a chilly silence swept  
through Achaean ranks, ashamed to refuse,  
and yet afraid to take up* 5-843

*such an unexpected bold challenge by Hector.  
Groaning in despairs of cringing shame  
and unbearable fears,* 5-846

*Menelaus cried out at last that he would  
duel with Hector. Then Agamemnon  
quickly forbade him: “You are* 5-849

*mad, Menelaus! Do not lose your good sense.  
Hold fast on yourself, deeply distraught  
as you are. Don’t dare to fight,* 5-852

*in vain pride, with a man who is far stronger  
than you are. Many other warriors  
shrink before mighty Hector.* 5-855

Book 5: Pilgrimage to Troy

Even Achilles dreads to fight Hector.  
Go back. Sit down with your comrades.  
The Achaeans will set up 5-858  
a matching champion to fight against Hector.”  
*Menelaus obeyed him with sighs*  
*of relief.” “How did they* 5-861  
*choose my father,”* asked Telamon, “*as such*  
*a champion?” “By lot among nine heroes,*  
*incited by old Nestor’s* 5-864  
*stern admonition,”* said I. “*Tell me how*  
*their duel went. Who, do you think,”*  
asked Telamon in great 5-867  
excitements, “*was the real victor?” “Both were*  
*the victors in the fair duel;*  
*I had never seen such* 5-870

**Book 5: Pilgrimage to Troy**

*skillful and awe-inspiring martial arts,  
displayed by both Great Ajax and  
Hector during their ceaseless* 5-873  
*heroic fighting for life or death all  
day long. At last, dark dusk descended.  
The Achaean herald,* 5-876  
*Talthybius, and the Trojan, Idaeus,  
rushed in to part them and urged that  
they must yield to the call* 5-879  
*of the night for a truce. Then noble Hector spoke:*  
“Ajax, let us break off this fight,  
obeying to the night. You are 5-882  
the strongest Achaean hero who has  
excellent prowess, talent, and good sense.  
Come, let us give each other 5-885

Book 5: *Pilgrimage to Troy*

gifts as a token of our noble friendship,  
despite the fateful fierce strife  
between the Achaeans 5-888  
and the Trojans.”” *Then Hector gave Ajax  
his silver-studded sword; Ajax  
gave Hector his purple 5-891  
glistening war-belt. It was the most moving  
scene I shall never forget how  
nobly the mightiest among 5-894  
the Trojans and the most courageous among  
the Achaeans embraced each other  
in good noble spirit 5-897  
of courteous friendship at the impressive sunset!”*  
Elated Telamon left the room in  
excitement; soon he brought 5-900

Book 5: *Pilgrimage to Troy*

to show us his proud inheritance from  
Great Ajax: his long spear, his huge  
shield gleaming like a stark 5-903  
rampart, his sturdy bow, and the memorable  
gift from Hector—the famous sword.  
“*Son of Great Ajax, bright* 5-906  
*young Telamon,*” said I, “*your magnificent*  
*heritage reminds me how stoutly*  
*your father protected me* 5-909  
*with this shield towering like a tall wall*  
*after I had been severely wounded*  
*by Socus, overpowered,* 5-912  
*cut off and mauled by the fierce Trojan ranks.*  
*Ah, what an awful grim day of gory*  
*fight: our other valiant* 5-915

**Book 5: Pilgrimage to Troy**

*champions also suffered painful wounds:  
robust challenger Diomedes,  
brave Eurypylus, divine* 5-918  
*healer Machaon, even our commander-  
in-chief Agamemnon laid in  
their tents, out of action.* 5-921  
*Your father was the most invincible hero  
who defended our routed armies  
resolutely from mighty* 5-924  
*Hector's terrifying rampages with fires  
to gut down all our ships at bay."*  
Deeply moved, the wise son 5-927  
of Ajax implored me to help him learn  
the martial arts as if his father  
would have instructed him.' 5-930



Book 5: *Pilgrimage to Troy*

‘How did your training of young Telamon go?’  
*asks Outis in curiosity,*  
‘as I assume you accepted 5-933  
him as your unforeseen new protégé.’  
‘It was such happy, delightful,  
and rewarding experiences,’ 5-936  
*says Odysseus with cherished memories,*  
‘to work with Telamon; he had  
superb innate talent 5-939  
of martial arts as well as great courage  
and prudent modesty. To free  
him to concentrate on 5-942  
the demanding training from dawn to dusk,  
Tecmessa took over the task of  
herding their flocks from him; 5-945

**Book 5: *Pilgrimage to Troy***

Penelope took charge of the household chores.  
After a half-year of intense  
devoted training, Telamon 5-948  
mastered the essential skills of martial arts,  
except horse-riding, as we could  
not afford to buy a horse. 5-951  
When gracious Chryseis came with the doctor  
to recheck my wound, I entreated her  
to get a good horse for 5-954  
Telamon in secret surprise. How exultant  
he was to see his marvellous gift  
from gracious Chryseis! 5-957  
He thanked me for the enthralling miracle.  
Telamon handled his horse with great  
love and loyal devotion. 5-960

**Book 5: *Pilgrimage to Troy***

Soon he became an expert master as  
well as a faithful companion  
of his swift, agile horse. 5-963

Young Telamon became a wise hero  
who acquired new freedom to go  
wherever he wanted, riding 5-966

on his trusty horse. His devoted assistance  
was essential for us to carry  
out our mission in Troy.’ 5-969

‘The journey of your adventurous life,’  
*says Outis*, ‘is full of mysteries  
beyond my ken. Tell me 5-972

how you have tried to carry out your hard,  
daring tasks. Did you succeed in  
uniting Helen with Paris?’ 5-975

**Book 5: *Pilgrimage to Troy***

‘It was accomplished, at last, but not by us.’  
‘Then, by whom?’ *asks Outis in wonder.*  
‘Helenus!’ ‘What? How 5-978  
could he?’ ‘There are so many things in our life,  
my dear Outis, that we can not  
even dream of, at all,’ 5-981  
*says Odysseus in a solemn tone.* ‘Please  
tell me how such an inconceivable  
event happened,’ *says* 5-984  
*Outis with great curiosity in thrills.*  
‘When I could walk again with walking  
canes, I began to explore,’ 5-987  
*says Odysseus,* ‘the ruins of Troy with trusty  
brave Telamon. Disguised as an old  
Trojan woman, I rode 5-990

**Book 5: *Pilgrimage to Troy***

on his supple horse, led by him on foot.  
As we strolled across the desolate  
Plain of Scamander in 5-993  
eerie, strange silence, I shuddered as if  
I heard the shrill savage screams of  
fighting men, killing, and killed, 5-996  
soaking the Plain with horrific hot blood,  
all in vain. When we reached the stark  
fortress, we realized that 5-999  
we could not enter into Troy. All gates  
had been firmly closed; tall empty  
old watchtowers looked down 5-1002  
in the sad sunset as if mocking at me.  
For several days and sleepless nights  
I brooded over endless tracks 5-1005

**Book 5: *Pilgrimage to Troy***

of wandering thoughts; how to get inside  
of Troy and find the tomb of Paris?

Suddenly, an exciting 5-1008

idea dawned to me: the Trojans must have  
made secret underground passages  
to survive our long siege. 5-1011

After many days of hard searching, we found out  
such a concealed narrow channel,  
leading from thick forests 5-1014

into Troy in the opposite region from  
the great Scaean Gates. When we  
scrambled into Troy, at last, 5-1017

its desolate ruins shocked me; I could not  
bear to see what grim havocs we  
had wrecked in cruel greed 5-1020

**Book 5: *Pilgrimage to Troy***

and sinful pride. War is tragic madness;  
Victory is foul as defeat woeful.  
How bitterly I regretted 5-1023  
that I had joined in such cruel crimes! I wept  
for innocent victims of the War.  
Acute pangs of remorse 5-1026  
and shame erupted like violent volcanoes  
in my seething heart; how much I  
wished to end my shameful life, 5-1029  
so utterly deceived by the vainglory  
of tragic false triumph! Thoughtful  
Telamon comforted me 5-1032  
reminding that we had important tasks  
to fulfil. The long-awaited crucial  
day dawned. Penelope 5-1035

**Book 5: *Pilgrimage to Troy***

carried the urn of Helen's ash with her;  
Tecmessa took plants to adorn  
the tombs of Priam, Hector, 5-1038  
and Paris. Telamon carried his splendid  
sword like a brave hero ready  
to guard us against any foes. 5-1041  
With sincere respect, we cleared rampant weeds  
from the tombs of Paris, Hector, and  
Priam. Penelope knelt 5-1044  
humbly to pay her heartfelt homage to  
Hector—her revered paragon  
of courage and virtue. 5-1047  
She planted an oak tree as a proper symbol  
for Hector. Then I began to dig  
the tomb of Paris into uniting 5-1050



**Book 5: Pilgrimage to Troy**

Helen's ash with Paris's as wished by her.  
Suddenly, a stern laud voice roared  
behind me: "*Stop it, right now!*" 5-1053  
*Who are you? Why do you dare to defile  
the tomb of the noble prince, Paris?"*  
A kingly man ordered 5-1056  
his soldiers to seize me by force. "*I am  
Queen Helen's servant from Sparta,*"  
said I in dire dismay, 5-1059  
*"I came here to fulfil her last will: she bade  
me bury her ash with her  
beloved husband, Paris."* 5-1062  
*"Ah, you cunning Odysseus in the disguise  
of a Trojan woman! Do not  
try to deceive Helenus.*" 5-1065

**Book 5: Pilgrimage to Troy**

*Confess your real purpose lest you will be  
punished by instant death.*” Thus speaking  
Helenus threatened to cut off 5-1068  
my head with his sword. *“Please do not harm him!”*  
cried out courageous Tecmessa,  
*“He is an honest pilgrim:* 5-1071  
*Repenting the past wrongs, he came to Troy  
to promote peace.” “What? Who are you?”*  
asked Helenus looking at 5-1074  
Tecmessa pleading at his knee. Suddenly  
agile Telamon lunged Helenus  
from behind and threatened 5-1077  
to kill him with his sword: *“Swear to gods that  
you will set Odysseus free, or  
I will kill you, right away,”* 5-1080

Book 5: Pilgrimage to Troy

said Telamon. *“Tell me, first, who you are,  
and why you dare to rescue him,”*

said Helenus in stern 5-1083

dignified poise. *“I am Telamon, son  
of Great Ajax. Behold that I hold  
this famous sword that Hector* 5-1086

*presented to my father after their heroic  
duel!”* At that moment an arrow  
hit Telamon’s right arm. 5-1089

In acute pain, Telamon dropped his sword.  
The nimble archer snatched the sword  
from the ground and wielded it 5-1092

to kill bleeding Telamon. *“Stop!”* I roared  
aloud, *“do not abuse that great sword  
of noble Hector in* 5-1095

Book 5: Pilgrimage to Troy

*murdering this righteous, valiant, noble son  
of Ajax; let him live and prosper  
so that he can join with you* 5-1098  
*in building a new great Troy. If you must,  
then plunge the sword into my base heart.”*  
The stunned archer surrendered 5-1101  
the sword to Helenus. At that time appeared  
Andromache with her attendants.  
“*Why do you threaten to kill* 5-1104  
*this poor Trojan woman, my lord? Who is  
she? What misdeed did she commit?”*  
asked Andromache in calm, 5-1107  
gentle voice. “*This is not a Trojan woman  
but our most evil and dangerous  
foe—Odysseus, in shrewd* 5-1110

**Book 5: Pilgrimage to Troy**

*disguise!” said Helenus. “Who? Odysseus?  
Why did he come back to this ruin  
of Troy?” asked Andromache* 5-1113  
*in shock of bewilderment. “According  
to him, Helen at her death asked  
him to unite her ash* 5-1116  
*with that of Paris in Troy. But who can  
ever trust what wily Odysseus says?”*  
Thus saying Helenus 5-1119  
*ordered his soldiers to bind me firmly  
in chains and get ready to hale me  
to their ships moored at the port.* 5-1122  
*“Who are these bleeding young man and weeping  
poor woman holding him?” asked  
Andromache pointing* 5-1125

Book 5: Pilgrimage to Troy

to Telamon and Tecmessa. *“Oh gracious  
Andromache, do you remember me,  
Tecmessa? Please save my son  
from grave indignation of King Helenus!”*  
pleaded Tecmessa. *“My dear cousin,  
Tecmessa, what a surprise  
to see you here after so many hard years!”*  
exclaimed Andromache, gently  
embracing Tecmessa.  
*“That reckless rash rascal dared to kill me,”*  
said Helenus, *“in bold defence  
of Odysseus with this sword  
that Hector gave to his father, Ajax.”*  
*“He is bleeding with an arrow  
pierced in his arm. Let us*

5-1128

5-1131

5-1134

5-1137

5-1140

**Book 5: Pilgrimage to Troy**

*send him to our ship to be treated as quickly  
as possible. He looks a courageous,  
noble young man. I wish* 5-1143  
*that the new generations descended from  
the noble blood of both Trojan  
and Achaean heroes* 5-1146  
*achieve an everlasting peace.” Thus speaking  
Andromache bid her attendants  
bring Telamon and Tecmessa* 5-1149  
*to their ship. Hand in hand, Andromache  
and Helenus strolled happily  
viewing the tombs of Hector* 5-1152  
*and Priam. A serene sunset suffused  
the place in peaceful tranquillity.  
“Let us return to our ships* 5-1155

Book 5: Pilgrimage to Troy

*with our most prized captive,”* said Helenus  
exalted in sheer triumphant delights,  
*“and celebrate this fair,* 5-1158  
*Glorious, and victorious day!”* All soldiers  
and attendants responded with good  
cheers. *“Who did plant the oak* 5-1161  
*tree at Hector’s tomb?”* asked Andromache.  
*“I did it,”* said Penelope in  
modesty. *“Who are you?* 5-1164  
*Why did you plant it, stranger?”* *“A humble*  
*yet heartfelt homage to the most*  
*righteous, virtuous, and noble* 5-1167  
*hero of Troy from a meek Achaean*  
*woman, the poor wife of Odysseus.”*  
*“Who? Then, you must be* 5-1170



**Book 5: Pilgrimage to Troy**

*that paragon of virtue, Queen Penelope  
of Achaëa!” exclaimed gracious  
Andromache in great* 5-1173  
*astonishment. “I am that Odysseus’s guilty  
wife who enticed him to take on  
our bold, hard adventures* 5-1176  
*far away from our home in Ithaca, astray  
beyond our horizon,” confessed  
Penelope in tears.* 5-1179  
*“Please set free Odysseus back to me!” pleaded  
Penelope begging for mercy  
to adamant Helenus,* 5-1182  
*“he came back to Troy as a humble pilgrim  
to repent the horrible misdeeds  
of the Achæan hosts,* 5-1185

Book 5: Pilgrimage to Troy

*misled by cunning evil Agamemnon.”*

But aloof, indifferent Helenus  
kept a chilly silence.

5-1188

*“Why did you risk,”* asked Andromache in  
gentle tone, *“your life to visit*  
*this hostile land of Troy,*

5-1191

*brave Queen Penelope? What do you keep*  
*in that urn, embraced in your gentle*  
*bosom?”* *“This holds the ash*

5-1194

*of my dear cousin Helen,”* said Penelope,  
*“When we visited her at her death*  
*in Sparta, Helen confided*

5-1197

*to us the incredible secret truth that*  
*she had been such a helpless*  
*wretched victim of the evil*

5-1200

**Book 5: Pilgrimage to Troy**

*intrigues cunningly plotted by the vile  
Agamemnon and cowardly  
Menelaus to conquer* 5-1203  
*and plunder rich fertile Troad. Helen's last  
wish was to be united with her  
beloved husband—Paris,* 5-1206  
*even as ashes—in Troy. Odysseus and I  
pledged her that we should fulfil her wish,  
taking solemn oaths to gods.* 5-1209  
*Please permit us to unite Helen's ash  
with that of Paris to fulfil her  
lofty will of faithful love.”* 5-1212  
*“O my dear sister, Helen!” wept gracious  
Andromache, cuddling tenderly  
the urn in her bosom,* 5-1215

**Book 5: Pilgrimage to Troy**

*“I know too well how much you have suffered  
in this vicious world of evils!*

*May you rest in blissful peace.* 5-1218

*My dear lord, Helenus, let me honour  
the noble spirit of Helen*

*by uniting it with that* 5-1221

*of her beloved husband, Paris.” “I am  
deeply moved by noble Helen’s*

*last wish to be rejoined* 5-1224

*with her beloved Paris in Troy—even  
as ashes. But how can we trust that*

*what wily Odysseus claims* 5-1227

*to be true? How can you, Queen Penelope,  
prove that this urn contains the ash*

*of real Helen, not a fraud?”* 5-1230

Book 5: *Pilgrimage to Troy*

said Helenus in serious skeptical stance.

*“Penelope cannot speak a fraud;”*

said my wife in a solemn tone, 5-1233

*“Do you recognize this necklace?”* She took it  
off from her neck and showed it for

Andromache to look at. 5-1236

*“This is Helen’s necklace! It reminds me of  
our cherished happy days when she*

*was knitting it in my chamber* 5-1239

*while her son was playing with my baby,  
Astyanax;”* said Andromache

in a pleasant surprise, 5-1242

*“I wonder how you have obtained her private  
necklace.” “Helen entrusted it to me*

*as a token to find her son* 5-1245

**Book 5: Pilgrimage to Troy**

*by Paris—called Ganymede—before she  
ended her tragic yet noble life:*

*Odysseus and I vowed* 5-1248

*solemnly to Helen that we should look  
for her son wandering in the ruins  
of Troad,” said Penelope.* 5-1251

Then Helenus spoke in a sincere grave voice:  
“According to what I have heard,  
*Ganymede was strangled* 5-1254

*to death by vile Menelaus when he found  
the son of Paris cuddled up to  
the bosom of Helen.* 5-1257

*If this is a false fib, please tell me what had  
really happened.” “Helen said to us  
that she had entrusted Ganymede* 5-1260

**Book 5: Pilgrimage to Troy**

*to the priestess of Apollo at Mount Ida  
just before the demise of Troy,”*

said Penelope in poise.

5-1263

*“Did Helen tell you, Queen Penelope,  
why she had carried out such a bold  
and heartbreaking sacrifice*

5-1266

*of her beloved son?”* asked Andromache.

*“The night after the Achaean host  
withdrew from the beachfront*

5-1269

*of Troy, the spirit of Paris appeared to  
Helen in her dream and forewarned  
the fatal fall of Troy.*

5-1272

*Solemnly, he bade Helen rescue  
their only heir, Ganymede,  
by entrusting him,*

5-1275

**Book 5: Pilgrimage to Troy**

*in strict secret, to the priestess of Apollo  
in Mount Ida. Helen obeyed to  
her trusty husband's behest.* 5-1278

*She won the sympathy of the priestess  
who vowed to bring up Ganymede  
in Mount Ida, as if* 5-1281

*he were her child in resolute secret.  
I presume that Helen gave her  
as a token another* 5-1284

*necklace with the identical pattern  
as this one," said Penelope.*

*"Now, it dawns to me in* 5-1287

*clear light why Helen disappeared from us  
so suddenly just before the fall  
of Troy;" said Andromache* 5-1290



**Book 5: Pilgrimage to Troy**

in a great relief, *“Cassandra accused  
that Helen had betrayed us, joining  
with the Achaean host,* 5-1293  
*and aided them to destroy Troy into ruins  
as condemned by Hera and Athena  
to punish Paris for* 5-1296  
*his wrong judgement.” “I avow that Cassandra  
made absurd false accusations  
not only of honest Helen* 5-1299  
*but also, of our holy goddesses, Hera  
and Athena;”* said Penelope  
in terse indignation, 5-1302  
*“When the fatal news of Troy’s demise reached  
the remote shrine in Mount Ida,  
Helen rushed to return* 5-1305

**Book 5: Pilgrimage to Troy**

*to Troy. On her way, she met with fleeing  
Trojan women; when they recognized  
who she was, they began* 5-1308  
*to stone her in rage. A stone hit her head;  
Helen fell, bleeding and swooned.  
When she regained her sense,* 5-1311  
*Helen found herself by weeping Menelaus  
with dire anguishes of remorse. He told  
her how his soldiers rescued* 5-1314  
*her from bleeding to death; how happy he was  
to see his noble wife again alive.  
But Helen spoke to him* 5-1317  
*that she wanted to die rather than to suffer  
as his prisoner. At this point,  
Agamemnon intruded in* 5-1320

**Book 5: Pilgrimage to Troy**

*and demanded to put Helen under  
his custody for a public trial  
of her wanton misdeeds.* 5-1323

*Enraged Menelaus drew out his sword, swearing  
that he would protect his noble wife  
from evil Agamemnon.”* 5-1326

*“O our noble, gracious, faithful Helen!”  
interrupted Helenus deeply moved  
in tears, “you came back home  
for us to honour you with heartfelt love!”* 5-1329

He embraced the urn of Helen’s ash  
and spoke in a sincere voice: 5-1332

*“Please forgive me for my rude suspicion,  
Queen Penelope. You have achieved  
this miraculous revival* 5-1335

**Book 5: Pilgrimage to Troy**

*of the lofty, noble spirit of Helen  
to live on forever deep in  
our loving hearts!” Gently* 5-1338

he handed the urn back to Andromache,  
picked up the shovel, left by me  
in despairs, and finished 5-1341

digging to unite Helen with Paris,  
even as ashes. The afterglow  
of a glorious sunset 5-1344

faded and calm dusk gently descended on us.  
The soldiers lit torchlight. Andromache  
and Penelope knelt 5-1347

in devout prayer; Helenus buried the urn  
of Helen’s ash into the Paris’s tomb,  
while we watched the pious 5-1350

**Book 5: Pilgrimage to Troy**

act of conscience, lit by blazing torchlight,  
all overwhelmed in awe and wonder.’

*Here falls Odysseus in*

5-1353

*deep silence; he muses on the breathtaking  
moment rapt in a trance. Overwhelmed  
in awe and wonder, Outis*

5-1356

*humbly kneels as if he were witnessing  
the moving act of sublime symbolic  
reunion of Helen with Paris.*

5-1359

## **Book 6**

*Dawn of a New Era:  
Helenus, Andromache,  
Aethon, and Ganymede*

**Book 6: *Dawn of a New Era***

‘Your spellbinding adventures  
deeply move me,’ *says Outis, elated*  
*in wonder*, ‘to tremble in breathtaking awe, 6-3  
and to weep in heartbreaking  
pity, and yet they inspire me  
to breathe in a noble and sublime spirit. 6-6  
I wish to know what things  
had happened before you met with  
Helenus at Paris’s tomb in that crucial 6-9  
moment. Where had he been  
after the fall of Troy? What did he  
do since then?’ ‘Helenus had left Troy for Samos 6-12  
before we took Tenedos:  
He succeeded in building up strong  
naval powers to rule over many islands 6-15

Book 6: *Dawn of a New Era*

and vital seaways around  
Samos; he had such wise visions  
for a new Troad, rising at vast open sea. 6-18

That fateful day happened  
to be late king Priam's birthday:  
Helenus and Andromache came to 6-21  
commemorate the dead  
at their tombs in the ruins of Troy,'  
*says Odysseus*. 'Did Helenus give up 6-24  
rebuilding Troy from  
her historic site?' *asks Outis*.  
'He abandoned the land of old Troad; but he 6-27  
led the Trojans to move  
to the sea, and they built a new  
empire of secure united islands. Helenus 6-30



Book 6: *Dawn of a New Era*

was the great visionary  
leader of peoples; he realized  
the vital power of seafaring,' *says* 6-33  
*Odysseus*. 'How did he  
deal with you, his dreadful old foe,  
captured by luck?' *asks Outis*. 'He took me 6-36  
and Penelope as  
his prize prisoners to his new  
maritime kingdom around Samos. Its harbours 6-39  
were teemed with strong armada  
and countless large trading vessels.  
They were securely protected by surrounding 6-42  
formidable fortresses.  
I was confined in a gruesome  
dungeon; Penelope was put to serve 6-45

Book 6: *Dawn of a New Era*

Andromache as her  
handmaid. For a week, they held great  
festivities celebrating the lucky capture 6-48  
of their abhorred enemy.

In helpless despairs, I pondered  
on dire harsh vicissitudes of our life: 6-51

*“Punish me for my pride,  
misdeeds, and greed; but save righteous  
Penelope from harm. Release her to be free 6-54  
in fulfilling her sacred  
vows for peace,”* thus I prayed deep from  
my heart. Warm tears of humble repentance 6-57  
streamed on my face in  
twilights of the calm early dawn.

Suddenly, the door opened and Penelope appeared 6-60

Book 6: *Dawn of a New Era*

like in a dream. *"I am set  
free by Queen Andromache,"* said she,  
*"but you must overcome a grave trial today."* 6-63  
*"As long as you are free  
and safe, my beloved Penelope,"*  
I said, *"I am happy to die at any time."* 6-66  
*But how could you return  
safely to Ithaca, our sweet home?  
Did Queen Andromache promise to convey* 6-69  
*you home aboard her ship?"*  
*"My beloved Odysseus, you are  
my real home! Without you, I will not go* 6-72  
*to anywhere. I am hopeful  
that you will be freed. Andromache  
has pleaded King Helenus for your liberty."* 6-75

**Book 6: *Dawn of a New Era***

*He saw that you had been  
changed into a pilgrim of peace,  
but you must convince his Trojan comrades* 6-78  
*at your trial that you  
came to Troy, repenting the Achaeans’  
past misdeeds and seeking for friendship.” “I will* 6-81  
*try my best. Now, tell me  
how you have won your liberty,” said I.  
“Queen Andromache treated me so kindly* 6-84  
*with respect;” said Penelope,  
“She appreciated that we had fulfilled  
Helen’s noble wish to be rejoined with* 6-87  
*her beloved Paris,  
bearing up bitter adversities  
through hard, perilous, hostile adventures.* 6-90

**Book 6: *Dawn of a New Era***

*She said:* ““How brave  
and upstanding you are! I admire  
your righteous spirit as the quintessence 6-93  
of human virtue. Let us  
be faithful, trusty friends, Penelope,  
and share our agonies and delights in life! 6-96  
I feel as if my dear  
noble Helen had come back alive  
miraculously to me in your person. 6-99  
Helen had been my true  
unique friend in this harsh world;  
Her noble, vivacious, and compassionate 6-102  
spirit always uplifted  
my heart.”” ““Helen was my bosom  
friend as well as my dear cousin;”” *said I,* 6-105

Book 6: *Dawn of a New Era*

“I am so glad that she found  
such a good new friend in Troy like  
you, gracious, magnanimous Andromache!”” 6-108

“Helen’s divine beauty,  
noble grace, and sincere modesty  
moved the hearts of Trojans with blessing love: 6-111

People found her so kind  
and affectionate; they whispered  
that Helen must be a daughter of God, 6-114  
not of a mortal man.

But Cassandra had a vicious  
hostile jealousy against noble Helen,”” 6-117

*said Andromache in  
dismay.*” Here paused Penelope.

*“I am deeply moved that Andromache could* 6-120

**Book 6: Dawn of a New Era**

*recognize and appreciate  
who you are, my dear Penelope,  
as well as Helen in her true person;”* 6-123

*said I, “she must have keen  
insights to look deep into human minds.”*

*“Andromache had suffered worst tragedies;* 6-126

*Yet she bravely bore them,  
and eventually overcame all  
with her lofty spirit and warm compassion.* 6-129

*She imparted to me what  
Hector spoke to her on his final  
day: ““Andromache, my dear beloved wife,* 6-132

*your warm deep love of me  
and your fear of my death weigh on  
my mind. But I would die of shame if I would* 6-135

**Book 6: *Dawn of a New Era***

shrink from vile Achilles's  
challenge. My spirit cannot allow me  
to stray on such a wrong way of the coward. 6-138

I have learnt it all too well  
to stand up bravely, always to fight  
in the front ranks of my loyal comrades. 6-141

I will defend our country  
with courage and love as long as  
I can. No man can hurl me down to death 6-144

against my fate. And the fate?  
No one alive has ever escaped it,  
neither a hero nor a coward. I tell you, 6-147

my dear Andromache:  
Our fate is born with us the day  
that we are born, so we must obey it 6-150



**Book 6: *Dawn of a New Era***

with good cheers.”” *Thus spoken,*  
*Hector gently raised his infant son,*  
*Astyanax, kissed him, and prayed deep* 6-153  
*from his heart: “Zeus, all*  
*you gods! Grant this boy, my dear son,*  
*may grow up brave and wise, first in duty* 6-156  
*and power to lead Troy*  
*to prosperity and glory;*  
*And one day may people say that he is* 6-159  
*a far better man than*  
*his father, Hector! May he be*  
*the delight and comfort to his mother!””* 6-162  
*So prayed Hector, and put*  
*their son in Andromache’s bosom.*  
*He gently kissed his wife and departed to* 6-165

**Book 6: *Dawn of a New Era***

*the battlefield, glancing back,  
and smiling to her again and again,  
never to return alive to his loving wife,”* 6-168  
said Penelope in tears  
as if she were watching herself  
the profoundly moving, heroic, and noble 6-171  
human tragedy.’ *Here*  
*pauses Odysseus, overwhelmed in awe.*  
‘How much I wish that I could ever sing 6-174  
of these noble Trojans—  
Priam, Hector, Andromache...’  
*whispers Outis in earnest,* ‘I surmise 6-177  
that the awful hard life  
of gracious Andromache must  
have been far more tragic than what Helen 6-180

**Book 6: *Dawn of a New Era***

had suffered. According  
to old legends, Achilles killed  
her father, King Eiton, and her seven 6-183  
brothers, when you raided Thebe.  
Then her godlike husband, Hector, was  
trapped by treacherous Achilles to meet 6-186  
his heroic death in  
defending Troy. When Troy was  
sacked by your bold strategy and the noble 6-189  
Trojan ladies were enslaved,  
the insolent heir of Achilles,  
Neoptolemus, seized Andromache— 6-192  
the noble widow of  
godlike Hector as his slave and  
took her to Phthia, the kingdom of Peleus. 6-195

Book 6: *Dawn of a New Era*

If you confirm that these  
tragic tales about Andromache  
are correct, please tell me, how she had obtained 6-198  
her freedom from the harsh  
slavery of Neoptolemus, and then  
became the queen of Helenus in Samos?' 6-201  
'Good, my dear bard Outis,'  
*says Odysseus*, 'I asked the same  
question to Penelope. She told me in tears: 6-204  
*"Andromache confided  
to me the extreme tragedies  
in her eventful life. She said: "Thank you,* 6-207  
Penelope, for your warm  
sincere sympathy. Ah, the awful  
death of my beloved godlike Hector! My soul 6-210

**Book 6: *Dawn of a New Era***

went down with him to Hades,  
while this phantom husk still lingers  
in this harsh world in helpless endless throes 6-213  
of my living death: When  
the Achaeans had plundered splendid  
Troy, they burnt it down to ashes. From the shores 6-216  
of my beloved homeland,  
I was harshly hauled away into a ship  
as a wretched slave to serve an arrogant 6-219  
Achaean master: Who  
was it? None other than the rash,  
cruel heir of Achilles, Neoptolemus: 6-222  
He tore away my dear babe,  
Astyanax, from my bleeding bosom,  
and plunged him from the high rampart to suffer 6-225

Book 6: *Dawn of a New Era*

the most horrible death.

My sole hope in this world perished  
as Hector's earnest last prayer to Zeus 6-228  
for our son was defiled  
by brutal, vile Neoptolemus.”

““Why did he murder your innocent babe?”” 6-231

*I asked in indignation.*

““He boasted that he was prudent  
in getting rid of Hector's son to prevent 6-234  
a remote possibility  
of his revenge in the future,””

*said Andromache, sobbing in bitter agonies.”* 6-237

Here paused Penelope  
in tears. “*What Andromache told*  
*you,*” said I, “*are all too true! How terrible* 6-240

**Book 6: Dawn of a New Era**

*shames of our cruel crimes  
torment me; if my death could purge  
such evil misdeeds and console innocent* 6-243  
*victims, I am willing  
to die many times!” “Dying is but  
cowardly escape,” said Penelope in a stern* 6-246  
*voice, “we must work hard to  
bring peace as gracious Andromache did:  
She had endured dire agonies and anguishes* 6-249  
*through awful tragedies  
of her life, and eventually overcame  
them victoriously with her tender, loving,* 6-252  
*womanly compassion!”*  
*“Tell me, Penelope,” said I,  
what Andromache did, so that I may* 6-255

**Book 6: Dawn of a New Era**

*learn her noble spirit.*

*How did she survive her slavery  
in the alien land of Myrmidons?” “They  
despised Andromache*

*as the hapless widow of Hector,  
slain by their invincible hero, Achilles.*

*Vile Neoptolemus  
abused her as his slave-mistress.*

*The sole kind soul who pitied her miseries  
was the noble old king,*

*Peleus. In humble humility,  
she obeyed her dire fate with good cheers*

*as wise Hector bade her.*

*Because she worked diligently  
on her duties, people began to like her.*



**Book 6: Dawn of a New Era**

*When it happened that she  
gave birth to a son by Neoptolemus,  
he became less arrogant to her. But soon,* 6-273  
*he married Hermione,  
the proud daughter of Helen and  
Menelaus. Andromache served her faithfully,* 6-276  
*but she became jealous  
as she could not conceive a child.  
Hermione accused Andromache for it,* 6-279  
*blaming that she had cursed  
Hermione with an evil spell.  
When Neoptolemus left home for a long* 6-282  
*journey to Delphi, Hermione  
persuaded Menelaus to steal in:  
They slew Molossus, her son by Neoptolemus,* 6-285

**Book 6: Dawn of a New Era**

*despite her plea to  
kill her, instead of the innocent  
child. Then Hermione fled with Orestes,* 6-288  
*fearing just punishment  
of her crime. Within a month came  
the tragic news that Orestes had murdered* 6-291  
*Neoptolemus by a stealthy  
ambush in Delphi. It struck down  
old frail King Peleus like fatal deathblows:* 6-294  
*He collapsed in dire throes of  
tormenting anguishes and helpless  
despairs. At the sombre funeral of* 6-297  
*Neoptolemus, Peleus  
invoked Thetis and pleaded: “Beseech  
Zeus to bring justice for us: let vile Orestes* 6-300

Book 6: *Dawn of a New Era*

and Menelaus slaughter  
each other to meet the most shameful  
and miserable death. I curse upon all 6-303  
offspring of the vile  
Atreidae!”” *Then helpless Peleus*  
*collapsed in deep agonies. Thus confiding* 6-306  
*her utter miseries to me,*  
*Andromache swooned,”* said Penelope  
sobbing in heartfelt empathy for her.’ 6-309  
*Here pauses Odysseus.*  
‘Ah, the formidable forces of  
inevitable fates!’ *says Outis in awe,* 6-312  
‘The very curses of Peleus  
had been fulfilled in time: Menelaus  
and Orestes killed each other; Hermione 6-315

**Book 6: *Dawn of a New Era***

stoned to death by Spartans!  
How did Andromache achieve  
her freedom, and came back to her homeland?’ 6-318  
‘When Penelope asked  
such questions to Andromache,  
she replied: “*Old generous king Peleus* 6-321  
*fell gravely ill in utter*  
*despairs. I nursed and comforted him*  
*with warm tender daughterly love, as if* 6-324  
*he were my dear father.*  
““Virtuous Andromache,”” said King  
*Peleus with solemn majesty, ““I thank you* 6-327  
for your kind heart that purges  
sins of insolent men. Forgive this  
paltry Peleus who boasted the vain valour 6-330

**Book 6: *Dawn of a New Era***

of my son, Achilles:  
He killed many heroes: your father,  
brothers, and most of all, your godlike husband, 6-333  
noble Hector! But for  
what did he fight so fiercely?  
For the vile, Atreidae? It broke my heart 6-336  
to see that the very son  
of Agamemnon murdered the heir  
of Achilles to steal the wicked daughter 6-339  
of shameless Helen in  
stealthy, cowardly, sly, and blatant  
betrayal. Furthermore, Menelaus killed 6-342  
your dear innocent child,  
Molossus, to pander his mad  
daughter's cruel jealousy. Hence, they have 6-345

**Book 6: *Dawn of a New Era***

exterminated the line  
of Peleus! This world is sick with  
grave, gruesome, vile madness. Yet you bear all 6-348  
evils with such a good  
spirit, patient devotion, and  
warm compassion. I wish to entrust you 6-351  
the future of my dear  
Myrmidons as a new sovereign  
mother of Phthia!” “It is far beyond 6-354  
my lot and wit, King Peleus.  
I am a humble slave who wishes  
to go back to her dear homeland; I hope 6-357  
to see my friends, and help  
them rebuild a new nation  
for amity, justice, and liberty of all 6-360

**Book 6: *Dawn of a New Era***

humanity,”” said I in tears.

““May you be the mother of such  
a new nation for peace of all humanity!”” 6-363

*He commanded the Myrmidons  
to convey me back to Troy right away.  
At last, I embarked their ship, set free to* 6-366  
*return to my long-yearned*

*motherland. How wonderful it was  
to sail free on the immense sea! Myriad* 6-369  
*of ineffable thoughts*

*and emotions rose and faded in  
the deep sea of my mind. When our ship passed* 6-372

*Lemnos, sudden tempests  
shattered the sails, threatening to  
plunge our lone small boat into the wild sea.* 6-375

**Book 6: *Dawn of a New Era***

*In panic, I fainted away.*

*When I regained my sense, I found  
myself lying on a massive alien ship.* 6-378

*I was brought to its captain.*

““Who are you? From where did you sail  
on the doomed ship?”” *asked he.* ““From the land  
of the Myrmidons. I was

a humble servant of King Peleus,  
set free to come back home in Troy,”” *said I.* 6-384

““What? O, Andromache!

You have come home, at last,”” *cried he.*

““Who are you to know my forgotten name?”” 6-387  
*asked I in sheer surprise.*

““Don’t you remember Helenus,  
loyal brother of your Hector?”” *said he.* 6-390



Book 6: *Dawn of a New Era*

““You, Helenus? O, gods!  
They have saved you—our wise seer!””  
*exclaimed I in great excitement.* ““And you, 6-393  
noble Andromache!  
What a blissful miracle it is,””  
*said Helenus,* ““to behold you, arising 6-396  
afresh from the mystic sea  
like a new goddess of love! Would  
you be my beloved queen, Andromache? 6-399  
Let us rebuild together  
a new Troy rising from the sea!””  
*Humbly I yielded to his love from my heart.*” 6-402  
Such was the moving story  
of gracious Andromache as  
I have heard from Penelope,’ *says Odysseus* 6-405

**Book 6: *Dawn of a New Era***

*in a pensive mood.* ‘The dire  
tragedy of noble old King Peleus—  
the proud father of potent Achilles and 6-408  
the blessed consort of Thetis—  
moves me deep to weep in pity.  
How ephemeral the fortune of a man is! 6-411  
Even his immortal wife  
could not protect proud Peleus.  
And yet, the moving triumph of gentle 6-414  
gracious Andromache,  
who had endured such heartrending  
harsh trials in her life with such humble 6-417  
humility and cheerful  
spirit and eventually prevailed  
over all adversities with her warm, noble 6-420

Book 6: *Dawn of a New Era*

compassions, uplifts me  
in awe and wonder;’ says *Outis*  
*in elation*, ‘Now, please tell me how you 6-423  
faced your pivotal trial  
by your Trojan foes. Did you win  
in persuading them to release you free?’ 6-426  
‘It was not a trial  
in public,’ says *Odysseus*, ‘but  
private and confessional conversations 6-429  
with wise seer, Helenus.  
In solemn tone, he spoke to me:  
“*Let us converse as man to man in earnest.* 6-432  
*Trojan elders urge me*  
*to punish you by death for your*  
*grave war crimes in destroying Troy. Tell me* 6-435

**Book 6: Dawn of a New Era**

*the truth; why did you come  
back to the dangerous ruins of Troy  
with your gentle wife, audacious Odysseus?”* 6-438

*“My fate forced me,” said I,  
“to take harsh life-long exile from  
my beloved homeland, to which I returned* 6-441

*after twenty years of dire  
struggles. My faithful wife decided  
to join with me in endless wanderings.* 6-444

*Her brave, prudent wisdom  
and sincere devotion have brought  
forth miraculous changes from the harsh exile* 6-447

*into meaningful new life  
for us to learn the profound mystery  
of human nature.” “Pursuing the mystery* 6-450

Book 6: *Dawn of a New Era*

*of human nature—you*  
*sound like a mystic seer,” said*  
Helenus, *“rather than the bold warrior with* 6-453  
*resourceful mind that brings forth*  
*brilliant tactics to demise his foes.*  
*What did you find out on human nature* 6-456  
*through your hard wanderings?”*  
*“I learned that it is beyond my wits*  
*and ken,” said I with heartfelt humility.* 6-459  
*“What concrete events that*  
*you had experienced did convince*  
*you,” asked he, “to realize the private truth?”* 6-462  
*“Helen’s revelation*  
*of evil Agamemnon’s sly plots*  
*for the wrong cruel War,” said I in pangs* 6-465

**Book 6: Dawn of a New Era**

of agonies, “*struck me as  
death blows. I was shocked to realize  
that I had been utterly deceived into ruining* 6-468  
*myself, my home, my country  
as well as Troy, in vile vainglory.  
I lost the very reason for my being.*” 6-471  
“*Why did you risk the life  
of your noble wife and your self  
to bring Helen’s ash to Troy, overcoming* 6-474  
*countless grave dangers and  
bitter hardships?*” asked Helenus.  
“*Penelope and I pledged Helen,*” said I, 6-477  
“*to fulfil her noble wish  
to be joined with her beloved Paris,  
even as ashes. Our mission in Troy ended* 6-480

**Book 6: Dawn of a New Era**

*as your prisoners. I am  
ready to die for my cruel misdeeds  
to the Trojans. My last wish, I plead you,  
King Helenus, is that  
you grant my upright wife freedom  
to return safely to her home in Ithaca.”* 6-483

*“You came back to Troy as  
a bold free man, Odysseus, who  
dared to carry out the noble hard task.* 6-489

*Killing such a man can’t  
bring a single dead Trojan back  
to life nor help us rebuilding new Troy:* 6-492

*Such rash cowardly acts  
will offend the gods, and make us  
as base and evil as the Achaeans,” said* 6-495

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Helenus solemnly.

*“Your magnanimous spirit soothes  
my pangs of pain, agony, shame, and regret,”* 6-498  
said I in repentance.

*“What do you regret with shame?”* asked he.  
*“I was blindly determined to defeat the Trojans* 6-501  
*by any means, without thinking*  
*about what was right or wrong. I used to blame*  
*Helen for the Trojan War,”* confessed I in shame. 6-504

*“No! She was the poor prey,”*  
said Helenus, *“for the vicious*  
*pretext, used as effective propaganda* 6-507  
*by cunning Agamemnon.*

*In fact, Helen’s honest warning*  
*of the Achaean invasion of the Troad* 6-510



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*alerted us to prepare  
for it, but our wily treacherous  
Antenor betrayed us to ignored it 6-513  
as if it were her absurd  
lie to cover up her wantonness.”  
“Helen told us that Antenor was your 6-516  
vile insidious traitor  
who proclaimed himself as a new  
emperor of Troad, when we had invaded 6-519  
the northern shores of Troad.  
If so, please tell me more about this  
enigmatic man—Antenor,” said I with 6-522  
sincere curiosity.  
“Antenor was a bright man from  
a noble family in Troy. Priam helped him 6-525*

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*to study at the renowned  
school of erudite scribes in Babylon.  
He excelled in learning new practical 6-528  
knowledge as well as writing  
in Akkadian and Hittite languages.  
He was appointed as a scribe at the court 6-531  
of the Hittite empire  
in Hattusa. There he married  
a Hittite princess and became a trusty 6-534  
envoy of the Emperor.  
As his envoy Antenor visited  
many cities in Achaea and Italia 6-537  
for diplomatic missions:  
I presume that he got acquainted with  
Agamemnon during his visits to Mycenae. 6-540*

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*Many years later, Antenor  
moved back to Troy as an avid  
counsellor to King Priam. He became  
the influential leader  
of chieftains in the northeastern  
regions of Troad,” said Helenus in dismay.* 6-543

*“Helen told us that he  
had invited Agamemnon to visit  
Troy many times and arranged Paris to guide  
his fleets for extensive  
tours of Troad. If so, I surmise  
that competent and ambitious Antenor  
might have been the crucial  
mastermind who manipulated  
Agamemnon to invade Troy,” said I excited* 6-546

6-549

6-552

6-555

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by strange inspirations.

*“You made keen inferences, insightful  
Odysseus. Antenor’s strategies were quite  
ingenious and astute,”*

6-558

said the wise seer Helenus.

*“Please expound them for me so that I can  
appreciate the competent  
mind of astute Antenor,”* said I.

6-561

*“His strategy to brainwash Agamemnon  
to invade rich Troad was  
masterful; when Agamemnon finished*

6-564

*his extensive tours of Troad, guided by Paris,  
Antenor told his guest*

6-567

*that Troy had been doomed to be  
sacked by a foreign invader: both Hera*

6-570

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*and Athena intended  
to bring down its fatal demise  
as their punishments of Paris's insult 6-573  
to them, because he had  
dared to judge that Aphrodite to be  
the most beautiful among the three goddesses. 6-576*

*Antenor urged Agamemnon  
to invite personable handsome  
Paris to visit Mycenae and let him 6-579  
entice a noble and  
beautiful Achaean lady  
who would elope with him to Troy. Antenor 6-582  
convinced Agamemnon that  
he had been chosen by Hera and  
Athena to gather and lead strong Achaean 6-585*

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*forces to carry out such  
a glorious task,” said Helenus  
in a sombre mood. “Now, I see that reckless* 6-588  
*ambitious Agamemnon  
blindly followed the fateful course  
of the invasion of Troad, obeying to wily* 6-591  
*astute Antenor. Helen  
told us how she had been misled  
to fall into his cunning trap, and how* 6-594  
*inadvertently Paris  
fulfilled the Antenor’s crucial  
scheme by bringing Helen to Troy,” said I* 6-597  
*in pangs of deep regrets.  
“Soon after Helen came to Troy  
with Paris,” said Helenus, “Antenor* 6-600

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*conjured up the glib hoax  
folktale, so-called, “The Judgement  
of Paris on the Beauty of Three Goddesses.”* 6-603

*It sounded like an absurd  
naive fib, but it had powerful  
effects on the credulous Achaeans* 6-606

*as well as the Trojans:  
They were misled to believe that  
Troy had been condemned to perish by Hera* 6-609

*and Athena due to  
the alleged Paris’s insult to them.  
Promptly, Antenor sent his minstrel to* 6-612

*Agamemnon so that  
his hoax folktale would be rapidly  
dispersed among the whole Achaeans by many* 6-615

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*minstrels of Agamemnon.*  
*When the hoax folktale reached back Troy*  
*eventually by wandering minstrels,* 6-618  
*our fanatic Casandra*  
*inflicted devastating harms to*  
*her own people; her delusive firm belief* 6-621  
*in the wily hoax folktale*  
*and the falsely accused “Abduction*  
*of Helen by Paris” misled an over-* 6-624  
*whelming majority of*  
*the Trojan people to believe*  
*as if we were guilty and thus deserved* 6-627  
*revenge by the righteous*  
*Achaeans. Hence, crazy Cassandra’s*  
*fanatic promotion of the Agamemnon’s* 6-630



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*false yet lethal pretext  
for the War poisoned and disheartened  
the hearts of our superstitious people,”* 6-633  
said Helenus in anguish.  
“Now, I realize the incredible  
effects of Antenor and Agamemnon’s hoax. 6-636  
Helen also told us how  
slyly Antenor conspired with  
Agamemnon and crushed Paris’s crucial plans 6-639  
to build up strong Trojan  
naval forces to defeat our armada  
at sea before we could invade Troad,” said I. 6-642  
“Yes. Antenor made us  
helpless victims of your shameful  
piracy as you had a complete control 6-645

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*of our seaways due to  
our lack of robust naval forces,” said  
Helenus in dismay.’ Here pauses Odysseus.* 6-648

‘Helenus confirmed that  
the astute Trojan, Antenor, was  
the very mastermind of the Trojan War!’ 6-651

*says Outis in excitements,*  
‘His strategy was ingenious:  
He lured Agamemnon to attack strong Troy, 6-654  
and gambled to achieve  
his ambition to rule over the Troad.

But his scheme failed, despite the Achaean’s 6-657  
massive invasion of Troad.’

‘Yes. Antenor urged Agamemnon  
to attack Troy and sack it as he had promised. 6-660

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But Agamemnon kept on  
plundering the northern Troad as  
the blatant boss of greedy and lustful pirates. 6-663

In haste, Antenor toiled  
to build up his new naval forces  
at Abydos. He strove to stop the blatant 6-666

piracy of the Achaean  
forces by attacking them with his mighty  
naval forces and punish Agamemnon for his vile 6-669

treachery to him as soon  
as possible. Antenor's overly  
ambitious projects aggravated dire miseries 6-672

of his suffering people.  
His chieftains were furious at  
the unexpected, appalling, and vile plunders 6-675

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of their helpless towns  
by the massive Achaean forces  
like shameless, witless, greedy, and cruel pirates. 6-678

Eventually, they were impelled  
to revolt against Antenor who caused  
the fateful invasion by the vile Achaeans, 6-681  
and executed Antenor  
for misleading them to suffer  
awful havocs. Such is the story about 6-684  
the enigmatic Antenor  
as I heard from Helenus,' *says*  
*Odysseus*. 'It is intriguing tragedies 6-687  
how astute Antenor  
and cunning Agamemnon competed  
in scheming their sly tricks of treacheries. 6-690

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Please resume your trial  
by Helenus. How did he react  
to the sack of Troy by your bold strategy?' 6-693  
*asks Outis.* 'Helenus wrote  
to Priam that he planned to burn down  
all Achaean warships, moored at the beachfront 6-696  
of Troy, while their troops were  
fighting near the fortress. When Helenus  
was ready to lead his fleet of warships to Troy, 6-699  
Priam wrote to him that  
the Achaeans burned down their camps  
and just sailed away from Troy. Priam invited 6-702  
Helenus to celebrate  
peace at Troy in ten days. While he  
and Andromache were preparing for the great 6-705

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celebration, the rumour  
of the tragic fall of Troy shocked them.  
“*Odysseus, you defeated us with your superior* 6-708  
*wits and guts. But why did you*  
*destroy Troy into such utter ruins?”*  
said Helenus to me in stern indignation. 6-711  
“*In dismay, I learned later*  
*that Agamemnon had incited such*  
*reckless awful misdeeds. The real purpose* 6-714  
*of our invasion was*  
*to expand our narrow territories*  
*into the vast, rich realm of Troad. Nestor* 6-717  
*and I hoped that we would*  
*govern well the native Trojans*  
*as well as newly immigrated Achaeans* 6-720

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*in peaceful cohabitation  
and prosperity. Such a hope  
of my ideal perished with Troy into* 6-723  
*utter ruins by awful  
madness of the brutal blind War,”*  
said I in pangs of agonies. “*All things change,* 6-726  
*obeying the laws of Fate:*  
*When a state suffers insidious*  
*intrigues, a stronger state conquers the weak* 6-729  
*in due time. The fatal  
fall of once splendid Troy taught me,”*  
said Helenus, “*not to attempt to rebuild it* 6-732  
*from its desolate ruins*  
*but over the vast open sea, embracing*  
*diverse peoples to establish a new great* 6-735

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*civilization for*  
*humanity,”* said Helenus  
with resolute conviction. “*The moment* 6-738  
*I saw your new kingdom,*  
*I felt your insightful foresight,”*  
said I with profound, genuine veneration. 6-741  
The wise seer-king spoke  
rapt in deep thoughts: “*It is only a dream,*  
*now. We need many good peoples to work with* 6-744  
*to realize it to come*  
*to be true. If you and your wife*  
*are set free, what do you want to do next* 6-747  
*in audacious adventures*  
*of your fascinating life?”* asked  
Helenus with a thoughtful and sincere voice. 6-750



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His unexpected question  
about my uncertain future struck  
me speechless at a loss. “*I feel that I have* 6-753  
*reached the very end,*” confessed I,  
at last, “*of my meaningless life:*  
*I do not know where to go from here—this* 6-756  
*may be my destined harbour*  
*to embark for the dark mystic realm*  
*of the dead from which none ever returns.*” 6-759

For a long while Helenus  
immersed himself in meditation;  
Then he began to inscribe mystic scripts 6-762  
on large papyrus sheets.  
When he finished writing, he spoke  
to me: “*I send you to see a wise, holy man,* 6-765

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*called Aethon, at the shrine  
aloft the sacred Mount Ida. Hand  
over him this letter in private and wait 6-768  
for his response. Converse  
with him about your life in plain  
honesty and reverence. My soldiers will 6-771  
guide you through climbing up  
Mount Ida. Farewell, Odysseus!  
You will find, I hope, a light to your new life 6-774  
with the sagacious seer!”*

Humbly, I knelt to receive his  
mystic inscriptions and spoke in awe and thanks: 6-777

*“Compassionate seer  
Helenus, you bless to save the lost  
soul of your worst foe in the past. I will 6-780*

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*obey to your insightful  
behest with all my heart and soul.  
Please tell me more about the holy seer,* 6-783  
*Aethon, so that I may find  
through him a new light in my dark,  
forlorn life.” “Aethon is a truthful, wise,* 6-786  
*and holy man: I met  
him in Babylon while I studied  
at the renowned school of erudite scribes,”* 6-789  
*said Helenus. “Babylon!  
What did you study in that far away  
mystic land?” said I in surprise. “I learnt* 6-792  
*ancient wisdom, inscribed  
in tomes of clay tablets, and wrote  
down new knowledge in the Akkadian,” said* 6-795

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Helenus.’ ‘Did he know how  
to read and write in the Akkadian—  
the classic universal language?’ *interrupts* 6-798  
*Outis in great surprise*  
*and with sincere respect.* ‘Yes! When  
I learnt that King Priam, Hector, Paris, 6-801  
and other Trojan nobles  
had been all highly educated  
scholars as well as wise rulers and brave 6-804  
heroes,’ *says Odysseus,*  
‘I felt so ashamed of myself and  
all other Achaeans as brute and savage 6-807  
tribes of dark ignorance.’  
‘No wonder why our perceptive  
Helen fell deeply in love with Paris,’ 6-810

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*exclaims Outis, ‘when she  
met the learned among the ignorant.’  
‘In shame of my ignorance, I confessed* 6-813  
*to wise Helenus,’ says*  
*Odysseus, ‘that I could neither read  
nor write, at all. “Win Aethon to teach you,”* 6-816  
*said Helenus, “how to read  
and write so that you may preserve  
forever what you saw and learnt about the deep* 6-819  
*mystery of human mind  
through your heroic adventures  
in this life!” Hence, Helenus inspired me* 6-822  
*with new meaningful goals  
of my life.’ ‘How did you meet with  
the sage, Aethon, in Mount Ida? Did he* 6-825

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accept to teach you reading  
and writing?’ asks *Outis* with sheer  
*excitement*. ‘A troop of soldiers conveyed 6-828  
me as a captive, sailing  
from Samos to the vast continent.  
On the foot of the majestic mountain 6-831  
we camped at starlit night.  
In twilight of calm dawn, we started  
to climb up rugged, steep, winding footpaths: 6-834  
They led us to the shrine,  
secluded in the magnificent crags  
clad with snow gleaming in splendid grandeur. 6-837  
Each step I moved up towards  
the lofty peaks seemed to purge a speck  
of my past misdeeds from my tormented heart. 6-840

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The sublime grandeur and  
pristine beauty of nature enthralled  
all of us; we kept on climbing in silence 6-843  
rapt deep in our thoughts.

When we came to spectacular  
viewpoints on the way up, we paused for rest. 6-846

How magnificently  
these sacred peaks towered up so high,  
I pondered in awe and wonder, since time 6-849  
immemorial, all

the while nations of humanity had  
risen and fallen like a fleeting daydream! 6-852

At last, we reached the lofty  
shrine. The seer welcomed us with  
warm, simple greetings. At first sight of him, 6-855

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I felt enthralled by keen  
wisdom and mystic holiness,  
gently exuding from his very person. 6-858

Thrice he read Helenus's  
letter in silence, and mused deep  
without speaking a word. His stern silence 6-861  
suffocated my humble heart.

At last, he led me to pristine  
streams of snow-melt water and bade me 6-864  
cleanse myself bare naked.

Humbly I obeyed him. He built  
a small pyre and burnt all my old clothing. 6-867

*"Behold here,"* spoke Aethon  
in solemnity, *"great hero*  
*Odysseus of times past sublimates in* 6-870



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*flames; may a new life arise  
from his ash as a wise recluse.”*

He gave me a clean, simple robe and said: 6-873

*“From now, you shall be called*

*‘Ta’ of Mount Ida.”* Thus began

my new life as a meek humble hermit 6-876

hidden in Mount Ida.

With deep enlightening wisdom

and plain integrity, Aethon guided me in 6-879

leading a new simple life

to pursue awakening to conscience.

I served my wise revered mentor with all 6-882

my heart and soul.’ *Here pauses*

*Odysseus in deep thoughts.* ‘Reveal

to me who this holy wise man was,’ says 6-885

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*Outis in elation,*

‘I presume that he was a learned  
Babylonian.’ ‘No. Aethon was born in Egypt 6-888  
and was educated at  
the renowned temple of Memphis  
on the comprehensive current knowledge 6-891  
as well as the timeless  
wisdom of ancient Egypt,’  
*says Odysseus.* ‘Egyptian?’ *says Outis* 6-894  
*in surprise,* ‘I wonder  
why the Egyptian sage happened  
to come to the remote shrine in Mount Ida.’ 6-897  
‘I do not know the real  
reasons; King Helenus might have  
persuaded him to come,’ *says Odysseus,* 6-900

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‘when Aethon decided to  
take a self-imposed exile from  
his homeland. His real-life was shrouded in 6-903  
deep mystery: “*Aethon*” was  
merely his pseudonym; his real  
Egyptian name remains unknown to me.’ 6-906

‘What is the most vital  
thing you learnt from your mentor,  
*Aethon?*’ asks *Outis* with genuine curiosity. 6-909

‘He taught by doing things,’  
*says Odysseus*, ‘not by talking  
about things; he was severely taciturn. 6-912

I followed his plain ways  
of simple ascetic life; in dawn,  
we climbed up hidden passes to the summit 6-915

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in deep meditation.

The breathtaking awesome beauty  
of magnificent lofty peaks inspired me 6-918  
to breathe in the sublime.

During daylights, I toiled on soil  
to provide foods while Aethon met with visitors 6-921  
who came to seek his wise  
advice with sincere confidence.

In evenings, he used to read or write 6-924  
at his study in seclusion.

I strolled carefree, looking up clear  
night sky filled with countless shining stars. 6-927

Such a simple life purged  
my mind from the agonies of misdeed,  
greed, and pride. I realized that I had been 6-930

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nobody fleeting back to  
nothing, and yet I felt fully  
content and at peace with my humble being.’ 6-933

*The noble visage of  
Odysseus beams spiritual lights.*

‘Hence, you became true “**Outis**” in spirit, 6-936  
not only in a faked name,’  
*exclaims Homer-Outis in awe.*

‘Intricate events in human affairs, 6-939  
however, brought me back,’  
*says Odysseus, ‘to face endless*

*problems in this real-world: One day, a noble 6-942*

*lady climbed up to our shrine  
with her young son alone. She asked  
me to bring up her child in a strict seclusion 6-945*

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of our sanctuary so that  
he will be a devout servant  
to gods. The noble lady reminded me 6-948  
of Helen who told us  
that she had entrusted her son,  
Ganymede, to the former priestess of 6-951  
this same sanctuary  
in Mount Ida just before the fall  
of Troy many years ago. Restraining upheaval 6-954  
of complex emotions,  
I guided her to plead her urgent  
wish to the wise seer Aethon in private. 6-957  
After many hours, Aethon  
came out alone to discuss with me  
about her urgent pitiful situation; he was 6-960

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sympathetic to help  
the hapless mother, but he could not  
bring up her young child in our shrine although 6-963  
she had offered precious  
gems and gold to support the child  
and would provide a nurse to take care of 6-966  
her son at our sanctuary  
in strict secrecy. He asked me  
whether I could solve the intricate problems. 6-969  
Suddenly, the gentle  
compassionate priestess, Chryseis,  
came to my mind. When I suggested that we 6-972  
could send the mysterious  
lady to plead Chryseis to bring  
up her son at the temple of Apollo, 6-975

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Aethon exclaimed that it  
would be a brilliant solution.  
He wondered how I knew about the priestess 6-978  
of Apollo at Chryse.  
I told him the astonishing  
events of my past: how I had conveyed 6-981  
Chryseis safely back  
to her father from Agamemnon's  
captivity as his adored slave-mistress; 6-984  
How miraculously  
she rescued Penelope and me  
from dismal slavery many years later; 6-987  
How prudently she helped  
us carry out our mission for peace  
as humble pilgrims in the ruins of Troy. 6-990



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Then Aethon urged me  
to guide the noble lady and  
her child to Chryseis. Willingly, I  
obeyed his wise behest.' 6-993

'What extraordinary events keep  
on unfolding in your adventurous life! 6-996

How did Chryseis receive  
you?' *asks Outis in excitement.*

'The lady moved Chryseis to adopt  
her son,' *says Odysseus,* 6-999

'and bring him up at the temple.

When the urgent problem had been settled, 6-1002

Chryseis and I talked about  
my life at the shrine in Mount Ida.

She told me that she visited the shrine many times 6-1005

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while her aunt had been  
its priestess before Aethon came  
long ago. “*Did you happen to see a young* 6-1008  
*boy brought up by the priestess*  
*at the shrine?*” I asked her. “Yes,  
*he was a lovely lad whom my aunt adored,”* 6-1011  
said Chryseis, “*as if he*  
*were her grandson. I wonder*  
*what happened to him after her death.*” “*He* 6-1014  
*might be Ganymede,*” said I,  
“*the very son of Helen by Paris!*”  
“*What? How do you know it is true, Odysseus?*” 6-1017  
“*Helen confessed that she*  
*had entrusted her son to the priestess,*”  
said I, “*a few days before the sack of Troy.*” 6-1020

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*“It sounds fascinating  
but quite incredible to me until  
you provide concrete evidence to prove it.*

6-1023

*Did you ask Aethon about  
the mysterious boy?” “Not yet.  
I will ask him what happened to that boy  
as soon as I return*

6-1026

*to our shrine.” We bade warm, heartfelt  
farewell and I climbed up lofty Mount Ida,  
elated with excitement.*

6-1029

*At last, I reached our shrine suffused  
by limpid silvery moonlight in the night.*

6-1032

*How good to be back safe  
to my simple hermitage in peace  
from endless commotions and temptations!*

6-1035

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Aethon was relieved to  
hear that the intricate problems  
of the piteous mother had been solved. 6-1038

Then I asked him whether he  
knew about a boy, named Ganymede,  
entrusted to the previous priestess of our shrine. 6-1041

*“Do you mean Philo?” said  
Aethon, “he had been brought up here  
before I came to succeed the priestess  
long ago; he was a bright,  
handsome lad, about ten years old then.”*

*“Do you know where he is now?” “He is in  
Egypt,” said he. “In Egypt?  
What is he doing in that mystic  
land afar?”* asked I thrilled with great excitement. 6-1050

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*“I had taught him how to  
read and write the Akkadian and  
Egyptian languages, and sent him to study  
at the renowned temple  
in Memphis three years ago. Tell me  
why you keep on asking me about him,” said  
Aethon. “Philo may be  
the son of Paris and Helen,  
I surmise.” “What? How can you prove it to be  
true?” asked Aethon in surprise.  
“Helen gave a necklace to my wife  
as a token, saying that her son should  
keep its matching pair,” said I  
with hesitation. “But I have never  
seen him wearing such a woman’s necklace.”*

6-1053

6-1056

6-1059

6-1062

6-1065

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Suddenly, Aethon exclaimed  
in sheer excitements: *“I may keep  
a crucial token to prove the parentage  
of Philo in my secret vault!”* 6-1068

He disappeared into his study  
for several hours and then emerged with 6-1071  
a letter in his hand.

*“I request you to bring my letter,”*  
said Aethon with enthusiasm, *“to King Helenus 6-1074  
in private. I hope that*

*the kind priestess at Chyrse may  
help you sail to Samos. I expect that 6-1077*

*Helenus will come here  
to examine the crucial token  
for himself to verify the alleged 6-1080*

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*parentage of Philo.”*

Gracious Chryseis conveyed me in  
her ship. She also wanted to see her old friends, 6-1083

Andromache and Helenus,  
as well as Penelope in Samos,’  
*says Odysseus.* ‘How did King Helenus 6-1086  
react to Aethon’s letter?’

*asks Outis.* ‘As Heneus read it  
in silence, his visage changed from perplexity 6-1089  
to firm determination.

*“Aethon wrote to me that there had  
been a lad, raised by the previous priestess 6-1092  
at the shrine in Mount Ida.*

*He keeps a crucial concrete token  
by which I may determine whether the lad 6-1095*

**Book 6: Dawn of a New Era**

*is the son of Paris*  
*and Helen as alleged by you,*  
*or not,” said Helenus in a serious mood.* 6-1098

*“Penelope keeps Helen’s*  
*necklace as a token,” said I.*

*“Penelope and Andromache went* 6-1101  
*to Egypt for their grand tours*  
*along the entire course of the Nile.*

*I expect that they will return home soon.* 6-1104

*I will borrow Helen’s*  
*necklace from Penelope when*  
*she comes back and climb up the Mount Ida* 6-1107  
*to see the truth myself:*

*The abhorrent false rumour that*  
*cruel Menelaus strangled Ganymede* 6-1110



**Book 6: *Dawn of a New Era***

*to death when he saw  
the child in Helen's bosom just  
after the fall of Troy had wrongly deluded me* 6-1113  
*not to pay attention  
to what Penelope said about  
Helen's mysterious reverie at her death,"* 6-1116  
said Helenus with regret.  
At that time, his messenger came in  
and announced that the ship arrived from Egypt, 6-1119  
bringing Andromache  
and Penelope back home safe.  
Helenus, Chryseis, and I went to 6-1122  
the harbour to welcome  
Andromache and Penelope.  
When they heard from Helenus about Aethon's 6-1125

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letter, Andromache  
prayed in elation: “*O merciful  
gods, may we find Ganymede alive; let me  
embrace him with motherly  
love as if Astyanax came back alive  
by numinous miracles! My beloved lord  
Helenus, please take me  
with you so that I may witness  
the most critical affairs in our life.*”  
*Let us sail right now to  
find out the truth at the lofty shrine!”*  
When Helenus agreed, Penelope pleaded:  
“*Please allow me to see  
the miracle. I have carried  
this Helen’s necklace safe, overcoming harsh*”

6-1128  
6-1131  
6-1134  
6-1137  
6-1140

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*trials to prove Helen true:*  
*Ganymede lives!” “Yes, virtuous*  
*brave Queen Penelope,” said Helenus,* 6-1143  
*“your witness will be most*  
*important and meaningful to us.”*  
Then Chryseis spoke: *“I wish to join with you:* 6-1146  
*I saw such a bright lad,*  
*brought up and adored by my aunt,*  
*the previous priestess at Mount Ida,* 6-1149  
*succeeded by wise Aethon.*  
*Whether the lad was sired by Paris*  
*or by someone else must be determined* 6-1152  
*by concrete evidences, not*  
*blind emotions.”* Helenus welcomed  
thoughtful Chryseis to join with us in delight. 6-1155

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After long hard ascents  
along breathtaking panorama  
of the magnificent mountains, we reached 6-1158  
the shrine in Mount Ida.

Aethon welcomed us in his plain,  
warm, modest way and spoke to Helenus: 6-1161

*“I keep an old bow which  
Philo entrusted to me before  
he left for Egypt to study. Do you want  
to see it?” “Yes, of course!”* 6-1164

said Helenus, trembling in  
taut emotions. When Aethon brought out the bow, 6-1167

he examined it with great  
care and thorough scrutiny.

Suddenly, Helenus knelt humbly on earth 6-1170

Book 6: *Dawn of a New Era*

and exclaimed in wonder:

*“O gods, this is the very bow used  
by my brother Paris! The lad you call* 6-1173

*‘Philo’ must be my long-lost  
nephew, ‘Ganymede,’ the very son  
of Paris and Helen. How much I wish* 6-1176

*to make him succeed me  
in raising Troy from her ashes  
to the new glorious nation!”* Everyone 6-1179

was stunned in awe and joy  
at the revelation: Andromache  
and Helenus wept, embracing each other. 6-1182

I hugged Penelope,  
shedding tears of joy. Even Aethon  
gently held Chryseis and said: *“Your good* 6-1185

**Book 6: *Dawn of a New Era***

*aunt should be delighted that  
she had made it possible for this  
happy day to come a long time later.”* 6-1188

*“Revered wise seer Aethon,”  
spoke Helenus in a sincere voice,  
“I do not know how to thank you for this  
exultant revelation.* 6-1191

*Please let me know whatever I  
can do for you and your shrine. Tell me where  
in Egypt, Ganymede* 6-1194

*is studying now. I would like to  
send my envoy to Egypt to bring him  
to our palace in Samos.”* 6-1197

*“No, King Helenus, we must not disturb  
Philo;” said Aethon in a stern voice, “he has* 6-1200

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*a lot of vital things  
to learn about life yet. Wait for him  
with patience and love until he comes to  
seek for you at his own will.* 6-1203

*I expect that he will come back here  
to see me in a year or two; I will do  
my best to persuade  
Philo to go to see you both,  
Helenus and Andromache. Embrace  
him as if he were  
your long-lost beloved son. Now, take  
this precious bow of his royal heritage  
from his noble father,  
Paris: Ganymede shall reclaim it  
from the righteous hand of his new father.”* 6-1206  
6-1209  
6-1212  
6-1215

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King Helenus knelt humbly  
to receive the bow from the wise,  
holy man, while we witnessed the sublime      6-1218  
moment deeply moved in  
awe and delight. *“You have inspired*  
*us,”* said Andromache in tears of thanks,      6-1221  
*“a new hope to relish*  
*in this harsh life. May our Ganymede*  
*come back safe to my bosom and comfort*      6-1224  
*this sad heart, soon.” “He will*  
*revitalize us,”* said Helenus,  
*“to lead a new great nation arising from*      6-1227  
*the vast sea, open to all*  
*peoples.”* Then Penelope pleaded to  
Aethon: *“Please take me as your new disciple.*      6-1230



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*With all my heart and soul,  
I shall learn your wise teachings to  
lead a righteous life.” “I welcome you to join us   6-1233  
at this hermitage,” said  
Aethon, “it is you, the paragon of  
virtue Queen Penelope, who will show us   6-1236  
how to live a virtuous life  
with compassion.” Then Andromache  
embraced Penelope and said: “I am   6-1239  
so happy for you, although  
I will dearly miss you. When I feel  
forlorn, I will climb up here to see you.”   6-1242  
Thus, elated with new hopes,  
they were about to descend from the shrine.  
“Wait a moment, Andromache!” exclaimed   6-1245*

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Penelope, *"I almost  
forgot to give you this Helen's  
necklace; you shall be the new loving mother  
of long-lost Ganymede,  
when Philo comes back from Egypt,  
and reinstates his royal heritage."* 6-1248

Gently Penelope put  
the old necklace around Andromache's  
graceful neck. Overwhelmed by ineffable 6-1254  
emotions, the two noble  
ladies wept, embracing each other  
speechless. Helenus came to me, clasped 6-1257

my hand, and spoke: *"Farewell,  
resourceful Odysseus. I will  
keep you in my heart as my new dear brother!"* 6-1260

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“*May gods bless you,*” said I  
in tears, “*King Helenus! I see*  
*in you a wise seer-sovereign who brings* 6-1263  
*forth the dawn of a new*  
*era to humanity!*” Their descending  
tiny figures faded away while the serene 6-1266  
sunset suffused the grand  
panorama of the magnificent  
mountains. Speechless, I held gently the warm 6-1269  
hands of my beloved wife  
rapt in ineffable emotions.’  
‘O godlike Odysseus,’ says *Outis in* 6-1272  
*elation,* ‘your astounding  
revelation of such moving  
appeasements between former foes inspires 6-1275

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me to feel magnanimous  
nobility of true human hearts.  
Did Philo return from Egypt? How did he 6-1278  
react to his noble  
parentage?’ ‘Yes, Philo came back  
to Mount Ida,’ *says Odysseus*, ‘sooner 6-1281  
than Aethon had expected.  
He excelled in learning languages,  
theology, literature, and abstract geometry 6-1284  
which was so essential  
to measures lands after annual  
floods of the life-giving Nile amid vast sea 6-1287  
of deadly sands, and to build  
colossal pyramids, glorious  
temples, and monuments rising to 6-1290

**Book 6: *Dawn of a New Era***

the heavens. His teachers  
urged him to pursue the coveted  
career of a learned scribe or a powerful  
priest. But Philo decided  
to come back to Mount Ida to  
lead a simple hermit's life with Aethon.  
Philo brought new youthful  
vitality to our life at the shrine.  
He was intelligent and handsome, yet meek,  
sincere, and kind at heart.  
Whatever he did, he worked hard  
with prudent and cheerful enthusiasm.  
Aethon was so happy  
to see him grown-up wise and strong.  
Penelope and I adored Philo deep from

6-1293  
6-1296  
6-1299  
6-1302  
6-1305

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our heart; he respected and  
loved us as if we were his own  
loving parents, whom he missed in his hard  
lonely childhood.’ ‘How did  
Philo learn of his noble true  
parentage as the son of Paris and  
Helen?’ *asks Outis.*  
‘Wise Aethon tactfully persuaded  
me,’ *says Odysseus*, ‘to share my experiences  
of the Trojan War with  
Philo so that what happened in  
my adventurous life may not perish  
with me but preserved for  
the future generations of humanity.  
Thus inspired, I began to relate what

6-1308  
6-1311  
6-1314  
6-1317  
6-1320

Book 6: *Dawn of a New Era*

I could bring back to mind:  
How shrewdly evil Agamemnon  
succeeded in inciting the Achaean 6-1323  
chieftains to invade Troad,  
by making up the wily, glib hoax  
of Helen's elopement with Paris, which 6-1326  
was soon changed to "*Paris's*  
*Abduction of Helen to Troy*"  
as it spread rampantly all over Achaea; 6-1329  
How the vast fleets of Achaean  
armies assembled at Aulis,  
and sailed across the wide sea to attack Troad; 6-1332  
How easily our massive  
armies assailed many fertile coastal  
towns of Troad and effectively plundered 6-1335

**Book 6: *Dawn of a New Era***

their abundant stores of wealth.  
Then how bravely the Trojan heroes  
such as Hector, Paris, Aeneas, and others 6-1338  
fought against the Achaean  
heroes: Diomedes, Ajax, Achilles,  
and many others including myself in fierce 6-1341  
battles for life or death.  
I noticed that Philo was deeply  
captivated by what he had heard from me. 6-1344  
As it was getting late  
into the night, I stopped my talk  
promising to continue it the next day. 6-1347  
When we gathered the next day,  
brilliant Philo brought forth a great  
pleasant surprise; he showed us a neat roll 6-1350



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of papyrus on which  
he wrote down what he had heard from  
me so far about the Trojan War. We were 6-1353  
eager to hear Philo  
reciting what he had written.  
In a sonorous voice, Philo began to 6-1356  
chant his rendition of  
the Trojan War; it was so vivid,  
moving deep our hearts. Philo took my breath 6-1359  
away in awe and wonder!  
I saw the sublime talent of  
a divine bard in brilliant young Philo. 6-1362  
Wise Aethon encouraged  
us to keep on our joint endeavour  
to write down a factual account of what 6-1365

**Book 6: *Dawn of a New Era***

I had experienced during  
the protracted conflicts between  
the Achaeans and the Trojans so that it 6-1368  
may be preserved ever  
beyond the fallacy of man  
and ravage of time. With ardent fervour 6-1371  
Philo and I worked as one  
to complete our joint task: I told  
what I knew in plain words; Philo put it 6-1374  
into spellbinding verses.  
When I reached the point where Helen  
came to Mount Ida to entrust her beloved 6-1377  
son by Paris, Ganymede,  
to the priestess, in obeying to  
the solemn behest of Paris's spirit, 6-1380

Book 6: *Dawn of a New Era*

Philo interrupted me,  
asking, “*What happened to that son  
of Paris and Helen? If the love of* 6-1383  
*Helen and Paris was*  
*merely the pretext, not the real*  
*cause of the Trojan War, then Ganymede is* 6-1386  
*the fruit of their tragic*  
*faithful love! Did you see such a boy*  
*here, Aethon?”* But the wise seer kept deep 6-1389  
silence. “*I think, Philo,*”  
said Penelope in excitement,  
“*you are the very son of Paris and Helen!*” 6-1392  
“*What? How could it be me?*  
*I am but a humble orphan, saved*  
*and raised by the merciful kind priestess,*” 6-1395

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said Philo in awe and thrill.

*“Let me prove it;”* said Penelope,

*“Did the priestess tell you who your parents  
were?” “No, but I presumed  
that I was a poor foundling.”* 6-1398

*“Did she leave with you,”* asked Penelope 6-1401

*“any concrete token of  
your heritage?” “She gave me a bow  
and a package,”* said Philo. *“I foresee that  
the package must contain* 6-1404

*one of the matching pairs of Helen’s  
necklaces. Did you see such a lady’s necklace?”* 6-1407

asked Penelope. *“No.*

*I have never opened the package,”*

said Philo and rushed to bring it to us. 6-1410

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*“My hands are trembling  
too much,”* said Philo, *“to open this.  
Would you please look into it.” “O, behold!”* 6-1413  
exclaimed Penelope,  
picking up the Helen’s necklace  
from the package, *“You are, in truth, Ganymede:* 6-1416  
*The very son of Helen  
and Paris!”* Elated with joy, she embraced  
Ganymede and said, *“my dear cousin Helen* 6-1419  
*left with me her other  
matching necklace as a token  
to find you.” “I feel like thunderstruck in awe,”* 6-1422  
said Philo, *“may I see  
your proof?” “Queen Andromache keeps it  
for you to come and prove yourself who you are,”* 6-1425

**Book 6: *Dawn of a New Era***

said Aethon, breaking  
his silence, “*and King Helenus*  
*keeps your bow for you to come and claim it* 6-1428  
*as your inheritance*  
*from your noble father, Paris.*  
*Now, Ganymede, you must finish writing* 6-1431  
*the book of Odysseus’s*  
*account, first; then go to Samos*  
*and see King Helenus and Queen Andromache* 6-1434  
*to find yourself who you are!”*  
At long last, we completed the book,  
“*The Confessions of Outis,*” and dedicated it 6-1437  
to Aethon. Deeply moved,  
he thanked us and requested Ganymede  
to make several copies for safeguarding. 6-1440

**Book 6: *Dawn of a New Era***

After thorough training  
and prudent preparations for  
his new adventures, Philo set off at last 6-1443  
to Samos, disguised as  
a foreign vagrant as I suggested:  
He should learn first from the ordinary people 6-1446  
how they carry on  
their diverse livings and what they  
think of their rulers, and what he could do for 6-1449  
the people when he would  
take over the helm of the ship  
of the state with wisdom and devotion. 6-1452  
In tears, Penelope  
embraced him and put Helen's new  
necklace around his handsome collar and spoke: 6-1455

**Book 6: Dawn of a New Era**

*“Keep this safe at your heart  
till Queen Andromache embraces you  
as your new loving mother. Nor forget me,* 6-1458  
*your aunt who loves you  
like your mother Helen did till  
her last breath!”* Then pensive Aethon spoke in 6-1461  
*a moving voice: “Do not be  
tempted by power, wealth, and fame.  
Always remember, my dear Philo: this is* 6-1464  
*your true sacred home  
for your spirit to inhere in.”*

When Philo left us at last, we felt sad and 6-1467  
forlorn in an empty nest.

One day, Helenus dispatched Telamon  
and Tecmessa to us; Queen Andromache fell 6-1470



Book 6: *Dawn of a New Era*

gravely ill; she wished  
to see Penelope and me before  
she would pass away. Immediately, 6-1473  
we rushed to see her in time.  
*“How good to see you, dear Penelope  
and Odysseus,”* whispered frail Andromache, 6-1476  
beaming subtle smile in  
her pale yet noble gracious visage,  
*“I am about to leave this hard, harsh world for 6-1479  
the unknown realm after  
life. I want to give you back this  
Helen’s necklace. If Ganymede ever 6-1482  
returns alive, embrace him  
as his loving mother for me.”*  
Then she took off the necklace with trembling 6-1485

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hands. *“What? Ganymede came  
back from Egypt. He left Mount Ida  
to see you with his matching necklace,  
a month ago. I wonder*

6-1488

*why you have not seen him, yet!”* said  
Penelope, embracing Andromache in tears.

6-1491

At that moment, a guard  
came in and spoke to Helenus:  
*“A strange foreign vagrant has been pestering  
us for the past two weeks; he  
pleaded to see our Queen; he claimed that  
he had kept something secret which would delight  
her. Do you mind to see*

6-1494

6-1497

*this crazy tramp?” “What? Where is he?”*  
asked Helenus in surprise. *“In the prison.”*

6-1500

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He rushed out with the guard.  
Then they brought in Ganymede,  
disguised as a foreign beggar in rags. 6-1503  
Humbly, Ganymede knelt  
before Andromache and presented  
his necklace to her. “*O dear gods, behold*  
*here comes my beloved son,*  
*Astyanax, risen from his death!*” 6-1506  
exclaimed gracious Andromache, tenderly  
embracing Ganymede 6-1509  
elated in deep breathtaking trance.  
Overwhelmed by ineffable emotions, 6-1512  
we wept speechless in awe.  
Suddenly, Andromache rose up  
from her death bed; gently she raised her arms, 6-1515

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as if embracing someone  
in the void and whispered in tears:  
*“O noble Hector, behold our son here,* 6-1518  
*risen from death to resurrect*  
*the fallen Troy into new glory!”*  
That was the last breath of gracious Andromache! 6-1521  
*Thus concludes Odysseus*  
*his cherished recollection of lofty,*  
*gracious, and compassionate Andromache.* 6-1524  
*Elated speechless, Homer-*  
*Outis sobs in a silence.* ‘For whom  
do you shed tears, Outis?’ ‘For humanity... 6-1527  
I cannot help but weep,’  
*says Outis,* ‘as I hear what you  
relate in such a moving way to see 6-1530

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the sublime. May gods help  
me to sing of the compassionate,  
gracious and loving mother—Andromache! 6-1533

What happened after her  
untimely death?’ ‘The whole people  
mourned as if they lost their beloved mother. 6-1536

At her solemn funeral,  
Ganymede recited the moving  
episodes of noble Andromache’s life from 6-1539

*“The Confessions of Outis.”*

His breathtaking rendition deep  
from his heart moved and enthralled all people 6-1542  
with spellbinding powers.

King Helenus commanded his scribes  
to make countless copies of the entire book, 6-1545

**Book 6: *Dawn of a New Era***

and proclaimed it as my gift  
to humanity to look deep into  
the human causes of the tragic Trojan War 6-1548  
behind the misleading veils  
of supernatural, stupid, and absurd fables,  
fabricated by treacherous traitors and abused 6-1551  
as lethal propaganda  
by evil foreign invaders.  
He invited Penelope and me to join 6-1554  
with him at his court in  
building up a great new nation  
for diverse peoples in peace. But we politely 6-1557  
declined his kind offer  
as we wished to return to our dear  
hermitage in Mount Ida,' *says Odysseus.* 6-1560

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‘Hence, their former fierce foes  
have transcended to become most trusted  
friends!’ *exclaims Outis*, ‘I wish to know how 6-1563  
Philo-Ganymede fared.  
Did he become their king following  
Helenus?’ ‘Yes. Wise seer-king Helenus 6-1566  
abdicated his throne so that  
bright, vibrant Ganymede succeeded him  
in his blooming youth. He learned how to unite 6-1569  
and govern diverse peoples  
of the new nation with brilliant  
ideas and prudent judgements as well as 6-1572  
loving care and sincere  
devotion. Youthful, brilliant King  
Ganymede led his country to become 6-1575

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the prosperous centre  
of cultural creativity in the new era.  
In his happy retirement, old seer Helenus 6-1578  
began to write his great epic  
on the rise and the fall of Troy.  
But he left it unfinished, passing away untimely. 6-1581  
I lost my revered wise  
spiritual brother!’ says *Odysseus*  
*in deep sorrow*. ‘Ah, what a tragic loss 6-1584  
in the human history.  
Did anyone take up to complete  
Helenus’s unfinished work?’ asks *Outis* 6-1587  
*in dismay*. ‘I do not know  
what happened to his work. But I think  
that Helenus was the unique man who could 6-1590



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attempt and achieve such  
a formidable task,' says *Odysseus*.

'Ah, death is the inevitable universal end  
to everyone!' says *Outis*. 6-1593

'Yes, it is too true. When my revered  
Mentor, Aethon, passed away, I realized the truth 6-1596  
deep in my heart and soul,'

*sighs Odysseus in sorrow*. 'I wish  
to learn how the holy sage met his death.' 6-1599

'At his death, Aethon spoke  
to Ganymede, Penelope, and me:  
"Bare naked I came to this world by pure chance; 6-1602  
Empty-handed, I fade away.

*I tried to follow my conscience  
as best as I could in my plain paltry life.* 6-1605

**Book 6: *Dawn of a New Era***

*May you fulfil whatever  
your sacred conscience urges you  
to accomplish in your journey of life!”* 6-1608

Then he gently passed away  
in peace,’ says *Odysseus in deep awe*.  
‘Aethon is the sage of sacred conscience! 6-1611

I wonder who could have  
succeeded to him as the spiritual  
leader of the holy shrine aloft Mount Ida, 6-1614

and how the new priest treated  
you and Penelope at your sanctuary,’  
*says Outis with curiosity and genuine concern.* 6-1617

‘Can you guess it, Outis?’  
‘No, how could I guess such a matter?’  
‘Penelope was unanimously acclaimed 6-1620

Book 6: *Dawn of a New Era*

as the new holy priestess  
by the heads of states which honour  
the spiritual authority of the sacred shrine 6-1623  
in Mount Ida,' *says Odysseus.*  
'Yes, of course!' *exclaims Outis,*  
'Penelope is the perfect choice to lead 6-1626  
those diverse peoples with  
her virtuous integrity and conscience!'  
'But for us, it was a wondrous miracle,' 6-1629  
*says Odysseus honestly.*  
'I am deeply elated to learn that  
she achieved what her conscience had urged 6-1632  
to devote herself to  
the peace of humanity. How did she  
carry out her awesome tasks?' *asks Outis.* 6-1635

**Book 6: *Dawn of a New Era***

‘Most of her tasks, I surmise,  
were concerned with how to solve dire  
conflicts among contesting ambitious rulers  
in fair and peaceful ways.

6-1638

I do not know how Penelope  
managed to solve such intricate problems  
in strict confidentiality.

6-1641

There were neither violent conflicts  
nor cruel wars among the competing states  
since Penelope became  
the holy priestess of Mount Ida.

6-1644

I revered Penelope as I did Aethon.

6-1647

Brave young Telamon became  
the supreme commander of armed forces  
under King Ganymede. Whenever he planned

6-1650

**Book 6: *Dawn of a New Era***

important military  
strategies, he came up to see me  
and discuss them in-depth. Telamon married 6-1653  
a noble young Trojan  
lady, who bore him lovely children.  
Our good old friend, Tecmessa, decided to 6-1656  
join with us in Mount Ida.  
She took in charge of supervising  
housekeeping. Her kind devotion and help 6-1659  
were essential to us.  
Penelope kept close contacts with  
Chryseis, seeking for her wise advice 6-1662  
on intricate matters,’  
*says Odysseus.* ‘I am elated  
to learn that you and Penelope had led 6-1665

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such meaningful sacred life  
in harmony with your trusty old friends.  
I wonder how you had managed your life as 6-1668  
a hermit in Mount Ida,’  
*says Outis.* ‘One day, King Ganymede  
came up with Telamon to discuss with me 6-1671  
a new vital project:  
Ganymede was determined to  
build a library in honour of Aethon 6-1674  
at the precincts of the shrine  
in Mount Ida. He entreated me  
to be in charge of the great tasks. Telamon 6-1677  
was assigned to assist me,  
providing workforce and supplies.  
Ganymede wished to establish a college 6-1680

**Book 6: *Dawn of a New Era***

of scribes who would complete duplications of the entire volumes of the original manuscripts of the ancient sacred texts which had been bestowed on him by his revered Aethon. The king should provide with me whatever I would need to carry out the monumental tasks as I see proper,' says <i>Odysseus</i> . 'I marvel at the wisdom of brilliant youthful King Ganymede who had revitalized the ageing hermit Odysseus by entrusting to him the challenging vital projects for the preservation of the heritage and	6-1683      6-1686      6-1689      6-1692      6-1695
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**Book 6: *Dawn of a New Era***

lofty spirit of Aethon! How  
did you carry out the awesome tasks?’  
*asks Outis.* ‘I was conscientiously inspired to 6-1698  
fulfil my sacred vow  
to Aethon and Philo-Ganymede  
such that I devoted all my heart and soul 6-1701  
in accomplishing  
the most meaningful and exciting  
task in my life, even though I was keenly 6-1704  
aware of that I was not  
qualified for such technical  
and complex projects. After several years 6-1707  
of hard works, the library  
and its attached college were completed.  
All heads of the contributing states came up 6-1710



Book 6: *Dawn of a New Era*

to Mount Ida for the solemn  
dedication of the library-college  
to Aethon. They appreciated the architecture 6-1713  
as a living sculpture  
of Aethon's spirit and unanimously  
acclaimed me to be its supreme guardian,' 6-1716  
*says Odysseus.* 'I'm delighted  
that the kings of diverse nations  
recognized your spiritual artistry 6-1719  
as well as your decisive  
executive power. What did you  
do as the supreme guardian?' *asks Outis.* 6-1722  
'Elite scribe-scholars were  
selected internationally; they  
gathered at the new library and completed 6-1725

**Book 6: *Dawn of a New Era***

several duplications  
of the original texts of Aethon's  
heritage and their translations into 6-1728  
various contemporary  
vernaculars, and then distributed  
to other libraries in many diverse nations. 6-1731

When the primary projects  
were completed, Ganymede and all  
other kings entreated me to transform 6-1734  
the library-college into  
an international school, dedicated  
to training young future leaders of peoples 6-1737  
for the enlightenment,  
peace, and prosperity of the whole  
humanity to live in harmony,' *says Odysseus.* 6-1740

**Book 6: *Dawn of a New Era***

‘Hence you became the wise  
spiritual father of their conscience  
in many future leaders of diverse peoples!’  
*exults Outis in awe.*

6-1743

## **Book 7**

### ***Inner Awakening***

Book 7: *Inner Awakening*

‘In my previous *Odyssey*, I have toiled  
to sing of you, godlike Odysseus,  
as the wisest in counsel

7-3

and the most resourceful hero in warfare.

Now, I realize that you are also  
the greatest among all bards

7-6

I know; you have brought things unseen to light  
in plain, direct, and terse narratives.

You are my true Muse who

7-9

inspires me to sing of the deep mystery  
of human nature,’ says *Outis*

*elated in awe and wonder.*

7-12

‘I know nothing about the art of poetry;

I am a poor, illiterate savage

who can neither read nor

7-15

**Book 7: *Inner Awakening***

write what I feel and think. The only thing I  
can do is to listen carefully to  
what others say, and speak 7-18  
what my conscience urges to tell,' *says Odysseus*.  
'What I've learned anew about your hidden  
spiritual life as a wise 7-21  
hermit aloft in Mount Ida urges me to  
rewrite my *Odyssey* to include  
the most crucial episodes 7-24  
to my story of the complete human being  
for its meaningful conclusion.  
You are the unique hero 7-27  
who has attained the inner awakening  
to see your sacred conscience and has  
transcended bondage of fame, 7-30

**Book 7: *Inner Awakening***

leading a simple life of a wise, modest  
hermit in peace!’ ‘My dear Outis,  
I am a fleeting shade 7-33  
of nobody who happened to be born in this  
world and strove to live with conscience.  
My coming upon with 7-36  
wise Aethon was the crucial turning point  
in my lost life; it happened so  
unexpectedly by the mercy 7-39  
of the seer-king, Helenus, who saved me  
to find a new life,’ says *Odysseus*.  
‘Please tell me how you led 7-42  
a new spiritual life in Mount Ida.’  
‘As humble and earnest pupils,  
Penelope and I followed 7-45

**Book 7: *Inner Awakening***

modest ways of the plain and austere life,  
shown to us by our mentor Aethon:

Every morning, we cleansed 7-48

our minds in meditation to free oneself  
from pride and greed; during the day,  
we worked hard in the fields 7-51

to provide foods; in evenings, we learned ageless  
wisdoms of Egypt and Mesopotamia  
from our wise teacher: how 7-54

one should pursue righteous life amid struggles  
in this ever-changing harsh world,'

*says Odysseus.* 'I wish to hear 7-57

some concrete examples so that I may have  
a glance at the sacred wisdom.'

'One day, Penelope asked 7-60



**Book 7: Inner Awakening**

Aethon how the Egyptian parents brought up  
their children to be good and wise  
human beings. He chose one 7-63  
from many old papyri rolls which he kept with  
great cares and said: *“I will read what  
I copied from the sacred 7-66  
writings of the ancient Egyptian wisdom,  
known as “The Maxims of Ptahhotep:”  
He was a wise vizier 7-69  
under King Isesi who governed Egypt  
about fourteen centuries ago.”  
“Such a long heritage has 7-72  
Egypt since the mystic time immemorial!”  
exclaimed I in awe and reverence.  
“The timeless power of writing 7-75*

**Book 7: *Inner Awakening***

*has kept alive,”* said Aethon, *“the deep, wise voice  
of ancient Ptahhotep. Hear what he  
speaks: ““My Sovereign King!* 7-78

Old age has arrived in me. Infirmary has  
descended; misery has drawn nigh;  
Weakness increases; what old age 7-81

does to men is truly appalling. Permit  
your humble servant to appoint  
a staff of old age: let 7-84

my son be allowed to succeed to my role.  
To that end, I will instruct him  
how to make sound judgements: 7-87

The wisdom of those who have lived in bygone  
ages, those who hearkened to the gods.  
So, may they serve you well. 7-90

**Book 7: *Inner Awakening***

May discord be banished from the people  
and the two banks of the Nile obey  
your great wise rule in peace.”” 7-93

*Then Pharaoh Isesi said:* ““Before you  
retire, teach your son about what has  
been done in the past. If he 7-96

acquires proper, righteous understanding,  
then he will be a model to other  
children. Instruct him well 7-99

as no one is born wise.”” *To teach the ignorant  
people about true wisdom and  
the principles of good 7-102*

*conducts, things such as are valuable to him  
who obeys, Ptahhotep spoke to  
his son:* ““Do not be haughty 7-105

**Book 7: *Inner Awakening***

because of your learning. Take counsel with  
the unlearned as well as with the learned.

No one has ever attained 7-108

the perfection of competence; no artist  
has acquired the whole mastery  
of his art. Good advice 7-111

is rarer than emeralds, yet it may be found  
among humble women at grindstones.” ”

*“How gently such deeply* 7-114

*moving wisdom inspires me!”* said Penelope  
in elation, *“may his wise voice*  
*resound deep forever in* 7-117

*my heart.”* *“His terse, cogent teaching,”* said I,  
*“makes me speechless; I have never heard*  
*such a profound voice of true* 7-120

**Book 7: *Inner Awakening***

*wisdom.” “I am glad that our ancient sage  
Ptahhotep comes alive,” said Aethon,  
“in your hearts as in mine.* 7-123

*Now, hear more what he expounds: “If you serve  
a well-to-do man, let your behaviour  
be modest and flawless.* 7-126

*If you find that he was once of low estate,  
do not disdain him for his past:  
Respect him in accord with* 7-129

*what he has made of himself; wealth does not  
come of its own accord but it is  
the ordinance of the gods* 7-132

*for one whom they decide to choose. As for  
his possessions, he has gathered them  
himself but it is God* 7-135

**Book 7: *Inner Awakening***

who watches over and makes him respectable.

If you happen to prosper in

cultivating your lands,

7-138

do not boast about your success; one should  
practice the discretion proper

to prudent men. It is

7-141

the man of ethical integrity who is the possessor  
of timeless wealth. Keep yourself far from

every evil; guard yourself

7-144

against vile greed. For it is a grave affliction  
of incurable diseases; those who fall

into it cannot recover.

7-147

Only the man who walks in accord with  
virtuous ways will endure and prosper:

He will make the sacred,

7-150

**Book 7: Inner Awakening**

true testament thereby. When you have attained  
an apt level of wealth, follow  
your heart as long as you live; 7-153

Wealth brings no advantage when it becomes  
burdens in wasting time to hoard it.”

*What do you think of such* 7-156  
*profound moral teachings of Ptahhotep?”*

asked Aethon. *“How much I wish to*  
*live so honestly,”* said I, 7-159

*“following my humble heart to uphold*  
*the integrity of human! May these*  
*teachings of Ptahhotep* 7-162

*bring forth a rebirth of my soul in this life.”*  
*“So, do I pray for mine,”* said Aethon,  
*“to live on his timeless* 7-165

**Book 7: *Inner Awakening***

*wisdom. Let us hear furthermore of what  
Ptahhotep teaches us to follow:*

“If you are entrusted with  
public responsibility, then be  
meticulous in your duty.

7-168

Observe the truth; do not try  
to surpass it. Aver your business without  
concealing anything; state your honest  
view in the council of

7-171

7-174

your lord. If you become a man of trust,  
direct your attention towards  
excellence. Your silence

7-177

will be more effective than babbling;  
Hence, only speak if you know that  
you are qualified to do so.

7-180



**Book 7: *Inner Awakening***

It is only the proficient who should speak  
in the council because speech is  
far more difficult than 7-183  
any craft, and thus only the competent can  
endow it with authority.  
Neither repeat slander 7-186  
nor listen to it, for it is but paltry  
prattling of a churlish man.  
Only say what you saw, not 7-189  
what you heard from others, or forget it  
and say nothing at all. They who  
listen to you can discern 7-192  
what is trustworthy or not. If you become  
a leader of people, take the whole  
responsibility in 7-195

**Book 7: *Inner Awakening***

the matters entrusted to you, and you will  
accomplish important things. But think  
on the days which are still 7-198  
to come, lest some misdeed should arise to ruin  
your achievements and reputation.  
If you come up against strong 7-201  
and aggressive adversaries, do not assail them  
because of their lowly estate.  
Let them be, and they will 7-204  
confound themselves. Do not answer them to  
vent out your frustration; do not try  
to alleviate your anger 7-207  
at the expense of your foes. Wretched is he  
who persecutes the inept. Things will  
turn out in accord with 7-210

**Book 7: *Inner Awakening***

your will. Do not stir up fear in people;  
God will punish you in equal  
measure. Another man 7-213  
may determine to do the same, causing  
innocent good people to fear him.  
It is not what men devise 7-216  
that comes to pass, but what God determines  
comes to pass. Live, therefore, contentedly;  
Let what God gives to men 7-219  
come of its own accord. If you become  
a ruler who is responsible for  
the welfare of the populace, 7-222  
search for every chance to do good so that  
there may be no shortcoming in  
your actions. Universal 7-225

**Book 7: Inner Awakening**

and constant is MA'AT. Inhere deep in MA'AT!"

*Thus taught Ptahhotep," said Aethon.*

*"I wonder what he meant* 7-228

*by MA'AT. Is MA'AT the supreme sacred God*

*among the Egyptian gods?" asked Penelope*

*in deep thought. "MA'AT is not* 7-231

*an entity: IT is the Ultimate*

*Principle that binds all things*

*into their inherent* 7-234

*unity in the universe: every element,*

*individual humans, their societies,*

*their nations, the entire* 7-237

*living creatures. MA'AT brings forth the cosmic*

*order, justice, and harmony. MA'AT*

*has sustained the whole universe.* 7-240

**Book 7: Inner Awakening**

*But ignorant people have unwittingly  
personified MA'AT as if it were  
a goddess.*” Thus expounded 7-243  
wise Aethon the profound mystery of MA'AT,  
*says Odysseus in a pensive voice.*  
‘How wondrous it is to hear,’ 7-246  
*says Outis in elation,* ‘such profound  
teachings of wise Ptahhotep on  
the lofty sacred moral 7-249  
integrity! May they revive my blind mind  
to see things in the new brilliant  
light of truth. It reminds 7-252  
me of the noble moral integrity  
of your father, the hermit-sage-  
king Laertes, as if 7-255

**Book 7: *Inner Awakening***

he was a spiritual offspring of wise  
Ptahhotep who enlightened us  
to become humans from 7-258

savage brutes. I aver that you have inherited,  
my revered forefather Odysseus,  
the lofty moral integrity: 7-261

You have upheld the inner behests of  
one's conscience far better than  
any human being I know!' 7-264

*Thus says Outis what his heart urges to utter:*  
'Thank you, Outis. I do cherish  
what my dear father taught me 7-267

by his doings to uphold his moral  
integrity rather than talking  
about it,' *says Odysseus* 7-270

**Book 7: *Inner Awakening***

*rapt in his cherished private memories.*

‘I wish to learn more about your wise,  
mysterious mentor, 7-273

called *Aethon*. His name seems strangely familiar  
to me; it is the very pseudonym,  
assumed by the hero 7-276

of my *Odyssey* to disguise himself during  
his meeting with his beloved wife,  
Queen Penelope, after 7-279  
twenty-years of long, fateful separation.’

‘Yes. Penelope also remembered it.  
It was by pure coincidence;’ 7-282

*says Odysseus, beaming smiles*, ‘I surmise that  
Aethon came from a noble, learned  
family in Memphis. 7-285

**Book 7: *Inner Awakening***

He graduated at the renowned temple  
of Memphis, and then travelled afar  
to study at the famous 7-288

School of Scribes in Babylonia where he met  
Helenus. He could speak and write  
in Akkadian as well as 7-291

in Egyptian.’ ‘Aethon must have had the best  
education any human could attain.

I wonder why he retired 7-294

to the remote shrine hidden in Mount Ida  
as a recluse,’ *asks Outis with*  
*sincere curiosity.* 7-297

‘I do not know the real reasons; yet I surmise  
that Aethon might have serious problems  
with the religious rituals. 7-300



**Book 7: *Inner Awakening***

He was deeply skeptical about religions.’  
‘I wish to learn what Aethon discussed  
with you on the mystic 7-303  
Egyptian religion,’ says *Outis in earnest*.  
‘Religion is an extremely esoteric  
topic beyond my ken. 7-306  
Have you any specific questions about it?’  
‘I wish to know the Egyptians’ views  
on the origin of the world. 7-309  
If you discussed with Aethon about it, please  
teach me,’ says *Outis with ardent*  
*enthusiasm*. ‘According to 7-312  
what I learned from Aethon, the Egyptians  
used two different words for deities:  
Their word, “*NETER*,” refers 7-315

**Book 7: *Inner Awakening***

to the impersonal eternal power that  
creates all things. Diverse tribes at  
various regions in very long 7-318

Egyptian history personified “*NETER*”  
with many different names such as  
Nebertcher, Khepera, 7-321

Thoth, Ptah, Ra, Amun, and so on, but they  
all refer to the eternal and  
ultimate GOD: “*NETER.*” 7-324

In contrast, the Egyptians use another  
word, “*neteru,*” when they refer  
to many diverse human-like 7-327

divine personalities who undergo changes  
in the course of their complex  
interactions with others. 7-330

Book 7: *Inner Awakening*

In the beginning, “*NETER*” formed things  
out of the primeval sea of matter,  
called “*NU*.” Everything came 7-333  
into being with the words, uttered by  
“*NETER*”: the heaven, the earth, and  
all creatures were created 7-336  
out of “*NU*,” from the chaotic state into  
the cosmic harmony in accord  
with “*MA’AT*.” “*NETER*” brought forth 7-339  
various divine personalities, “*neterus*”:  
the god of air, “*Shu*,” and the goddess  
of water, “*Tefnut*.” 7-342  
“*Shu*” and “*Tefnut*” brought forth “*Seb*,” the god  
of earth, and “*Nut*,” the goddess of sky;  
Then “*Seb*” and “*Nut*” begot 7-345

Book 7: *Inner Awakening*

“*Osiris*,” “*Heru-khent-an-maati*,” “*Set*,”  
“*Isis*,” and “*Nephthys*.” These gods and  
goddesses begot their teeming 7-348  
offspring: “*neterus*.” This is the gist of what  
I could guess about the intricate  
mystic Egyptian views 7-351  
on the creation of the cosmos as I learned  
from our wise mentor,’ says *Odysseus*.  
‘They are magnificent 7-354  
and abstruse visions,’ exclaims *Outis*, ‘beyond  
the grasp of my dull imaginations.  
How did they envision 7-357  
the structure of their cosmos?’ ‘In vivid,  
lively paintings, the Egyptians  
depicted their fanciful 7-360

**Book 7: *Inner Awakening***

imaginations of the cosmos: from “*NU*, ”  
the infinite primordial sea of  
matter, the land of earth 7-363

emerges as the god “*Seb*. ” Above him is arched  
the graceful body of “*Nut*, ” the goddess  
of the sky, supported by “*Shu*, ” 7-366

the god of air. Beneath “*Seb* ” lies the under-  
world of the dead, called “*Duat*. ” During  
the day, the sun god, “*Ra*, ” 7-369

sails over “*Seb* ” across the body of “*Nut* ” aboard  
his celestial ship with divine  
entourage. At night, “*Ra* ” 7-372

travels over “*Duat* ” across the body of “*Naunet*, ”  
the goddess of the sky of the dark  
underworld. The regular 7-375

**Book 7: *Inner Awakening***

cycle of day and night, change of seasons,  
and the birth, growth, and death of all  
creatures, and the rise and

7-378

the fall of all nations were believed as  
the harmonious patterns of  
the eternal renewal

7-381

of the original creation of cosmos  
in accord with the universal  
and eternal laws: *MA'AT*,

7-384

*says Odysseus in deep contemplation.*  
'It takes my breath away to hear such  
coherent theories and

7-387

to see such elegant depictions of  
the mysterious origin of  
the immense cosmos!'

7-390

**Book 7: *Inner Awakening***

*exclaims Outis in awe and elation,*

‘I wonder why wise Aethon was  
skeptical about the truth

7-393

of the profound Egyptian theology.’

‘Aethon asserted that any hypothesis  
on the origin of cosmos

7-396

by creation fails by its own intrinsic  
logical inconsistency.

It makes three postulates:

7-399

The agent of creating act, “*NETER*,”  
must exist prior to creation.

The primordial substances,

7-402

“*NU*,” to be transformed into the products  
of creation must preexist.

The ultimate principle,

7-405

Book 7: *Inner Awakening*

“*MA’AT*,” in accord which the agent creates  
all things must exist prior to  
the creation begins. 7-408

Do you accept that the above arguments are  
valid, Outis?’ *asks Odysseus*.  
‘They are logical,’ *says* 7-411

*Outis*. ‘Aethon pointed out that such arguments  
for creation raises endless new  
questions: Who had created 7-414

“*NETER*,” “*NU*,” and “*MA’AT*” so that “*NETER*”  
could create the cosmos from “*NU*,”  
*in accord with “MA’AT”* later? 7-417

From what did the primordial substance “*NU*”  
originate? Would “*MA’AT*,” the basic  
laws of nature undergo 7-420



**Book 7: *Inner Awakening***

gradual changes, or remain the same forever?  
Hence, the arguments for creation  
do not solve the mystery 7-423  
of the ultimate origin of the cosmos,  
at all. Instead, it generates  
new questions endlessly,' 7-426  
*says Odysseus with resolute conviction.*  
'Nonetheless, I admire it as  
magnificent poetic 7-429  
imaginations created by the wise Egyptians  
to enlighten the whole humanity.  
Did you discuss with Aethon 7-432  
about the profound mystery of humans' destiny?  
Wherefore have we come here? To where  
do we go after our brief 7-435

Book 7: *Inner Awakening*

sojourn on earth? Is the Egyptian *Duat*  
the same hopeless realm as our *Hades*,  
or something new and more

7-438

hopeful?’ ‘One day, Penelope asked Aethon  
about the Egyptians’ firm belief  
in the life after death:

7-441

During her important visit to Egypt with  
Andromache, she learned their belief  
in the resurrection of the dead,

7-444

but she could not comprehend how such strange  
miraculous events could really  
happen,’ says *Odysseus*.

7-447

‘Resurrection? What a revolutionary  
idea!’ exclaims *Outis* with great  
curiosity and thrills.

7-450

Book 7: *Inner Awakening*

‘According to the Egyptian theology  
as we heard from Aethon who was  
quite skeptical about it,’ 7-453

*says Odysseus*, ‘each human being is assumed  
to have three aspects: A living person  
is called “*khat*”: it is what 7-456

comes from each person’s parents at birth,  
grows up, matures, dies, and decays.’  
‘I know it in my bones,’ 7-459

*says Outis*, ‘as old age afflicts my ephemeral  
“*khat*. ”’ ‘Then what of a person will  
remain after one’s death?’ 7-462

‘If any, it must be the fame of that person’s  
name,’ *says Outis*. ‘The name of  
a person is called “*ren*” in 7-465

Book 7: *Inner Awakening*

Egyptian language: such “*ren*” of a deceased  
may be remembered for a while  
by other people, but soon 7-468  
they will also perish into the oblivion.  
A name is nothing but our whimsy  
attribute to a thing, not 7-471  
the ultimate essence of the thing in itself.  
Hence, “*ren*” of a person cannot  
be the subject of his 7-474  
or her resurrection,’ says *Odysseus*.  
‘I see it. Then what could be left  
after death for resurrection?’ 7-477  
‘The Egyptians have believed in “*ka*” of each  
person since time immemorial:  
“*Ka*” is an individual 7-480

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personality endowed with particular  
characteristic attributes of  
the deceased person; “*ka*” 7-483

has been worshipped as an immortal entity  
with absolute independent  
existence of its own: 7-486

It can move freely, separating itself  
from, or uniting itself to,  
the body at will. “*Ka*” is, 7-489

I surmise, the very entity left for  
the resurrection,’ *says Odysseus*.  
‘It is a fascinating 7-492

belief, indeed! But how do they know such  
an abstract personality, “*ka*,”  
really exists?’ *asks Outis*. 7-495

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‘The Egyptians have firmly believed that  
“ka” exists just as you believe that  
the Olympian gods exist, 7-498  
although nobody can prove that it is true.  
As sheer concrete testimonies  
of their firm faith in “ka,” 7-501  
the ancient Egyptians built elaborated  
great tombs for their “ka’s” to dwell  
in them. Have you seen, Outis, 7-504  
the colossal pyramids towering high up  
at Giza in Egypt?’ asks *Odysseus*.  
‘No, I did not see them. 7-507  
But I heard from reliable eyewitnesses  
that the Great Pyramid of Khufu  
soared up into the sky 7-510

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like an enormous mountain of countless  
massive stones, each one laid in exact  
and elegant precision. 7-513

I wonder how paltry men could build such  
an immense and overpowering structure.  
Many hundreds of thousand 7-516

labourers must have toiled for many decades  
to build it, just for a dead pharaoh  
to be buried in it 7-519

as his secure tomb to keep his dubious “*ka!*”  
*says Outis in an ironic tone.*  
‘That is the crucial point; 7-522

Aethon could not accept such a fanatic  
religious rituals which had prevailed  
the Egyptian society since 7-525

Book 7: *Inner Awakening*

time immemorial, I surmise,' says *Odysseus*  
*in a reflective mood.* 'Now I understand  
why wise Aethon was deeply 7-528  
skeptical about the fascinating Egyptian  
religion. I wonder how the learned  
Egyptian theologians 7-531  
explained such "ka" could attain the mystic  
resurrection,' says *Outis with genuine*  
*curiosity.* 'Penelope asked 7-534  
the same question to Aethon. According to  
what we heard, the Egyptians believe  
that when a person dies, 7-537  
he or she will be brought to stand for a trial  
at the divine court in *Duat*:  
The jury of forty-two gods 7-540



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judge each person's morality in this world:  
One must live righteously, speak truthfully,  
and purify one's *heart*— 7-543  
the "*ab*" of the person—so that it may pass  
the trial of weighing the "*ab*" on  
the divine balance against 7-546  
the feather of "*MA'AT*," to be resurrected  
into timeless after-life in bliss,'  
*says Odysseus*. 'Such a heart, 7-549  
"*ab*" cannot be a physical part of "*khat*."  
If so, what is the "*ab*" of a person?'  
*asks Outis*. 'I presume that 7-552  
"*ab*" is the symbolic source of a person's  
conscience that is responsible for  
all: one's thoughts, emotions, 7-555

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and behaviours of the person in one's life;  
Whereas the feather of "*MA'AT*" is  
the emblem for the truth 7-558  
and righteousness. Hence, the trial by weighing  
on the divine balance is the symbolic  
judgement of one's morality: 7-561  
The "*ka*" of a deceased must confess his or  
her sins and misdeeds to the juries  
for their final verdicts,' 7-564  
*says Odysseus*. 'I am deeply impressed  
to learn that the Egyptians regarded  
the moral virtue of 7-567  
a person, not the material offerings  
one makes to gods or one's status  
in the society, is 7-570

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the crucial criterion for the person's  
resurrection,' *exclaims Outis*  
*with heartfelt admiration.* 7-573

'Penelope and I were deeply moved to learn  
how much the civilized Egyptian  
religion respected the vital 7-576

importance of each person's morality.'  
'If the divine juries judge a person  
to be virtuous enough to pass 7-579

the trial, what will happen to that deceased one?  
Would he or she come back to this world  
to resume his or her life 7-582

just as before the death? Or would the person  
be reborn to enjoy a better  
and happier life in this world? 7-585

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Or would he or she lead an entirely new  
spiritual life in the other mystic  
realm unknown to us?’ *asks* 7-588

*Outis with great curiosity.* ‘I do not know  
about such mystic things, at all, myself.  
According to what we 7-591

heard from Aethon, who was skeptical about  
such speculations, the Egyptians  
believe that each person 7-594

possessed an intrinsic spiritual entity,  
they call “*ba*:” it may be something  
like what we call one’s *soul*, 7-597

I presume. When a person is blessed by  
the gods, his or her “*ba*” ascends  
to the spiritual realm 7-600

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to join with the gods. I recall the sacred  
Egyptian writings which depict such  
sublime scenes, read to us 7-603

by Aethon: *“You have opened the gate of heaven.  
You have opened the doors of  
the celestial deep.* 7-606

*Let your ba climb up the divine ladder,  
rising to the heavens among countless  
shining stars that never set.* 7-609

*Sail wisely in the River of Heaven  
to reach the bosom of the loving  
eternal mother, Nut.* 7-612

*Go to the Divine Lake amid the Field of Peace  
where Neterus will nurture you  
with divine fruits, gathered* 7-615

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*from the very Tree of Life. You shall see NETER  
as IT watches over you: IT will give  
you a new eternal life* 7-618  
*and boundless powers. You will endue yourself  
in the form of Neteru, and you  
will be the blessed one in* 7-621  
*the blissful abode of gods.”* Such deeply  
moving pious writings reflect  
the Egyptians’ resolute 7-624  
conviction and keen insights of the spiritual  
resurrection of their “*ba*” rather than  
physical restoration 7-627  
of their “*khat*” by absurd magic, even if  
I am not qualified to comment  
on such mystic and esoteric 7-630

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yet resolute belief in their resurrection  
by the Egyptians,’ *says Odysseus.*

‘It overwhelms me to learn 7-633

such a strange, abstruse, and profound idea  
of the spiritual resurrection.

It seems to me, indeed, 7-636

a miraculous apotheosis of humans  
to become gods. But I wonder

how could such a wondrous 7-639

transfiguration be possible for every  
person to become a god after

the death as long as one 7-642

had lived a moral and virtuous life by acting  
righteously, speaking the truth, and keeping  
one’s heart pure in this world,’ 7-645

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*says Outis in deep awe and wonder.*

‘I do not know, my dear Outis.

Since time immemorial, 7-648

somehow the Egyptians have believed in that  
every person has a possibility

to become a “*neteru*,” 7-651

the divine personality, in accord with  
the principle, *MA’AT*, as attested by  
their enigmatic mystic 7-654

writings, known as: “*Coming forth into the light.*”

They inscribed such writings inside  
the elaborate tombs of 7-657

the deceased to help their “*ka*” resurrect  
from death to become a “*neteru*”

in the sacred realm. The most 7-660



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impressive legend of such a “*neteru*”  
is the life and death of the god,  
*Osiris*, and his resurrection 7-663  
by the love of his faithful wife: the goddess  
*Isis*,’ says *Odysseus*. ‘What? How could  
a god suffer death, and then 7-666  
be brought back to life by the devout love  
of his wife? Please relate to me  
the whole story of such 7-669  
uplifting and sacred miracles,’ says *Odysseus*  
*in elation and enthusiasm*.  
‘I do not know the whole 7-672  
legend of *Osiris* and *Isis*. Its brief gist  
which Aethon told us may be retold  
as follows: The wise god 7-675

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*Osiris* decided to devote himself  
to civilize savage humankind;  
First, he ruled the people 7-678  
    living by the Nile as their benevolent king.  
The god taught them useful husbandry  
to settle in their towns, 7-681  
    established laws for them to obey to live  
in justice and peace, and showed them  
how to worship their gods. 7-684  
    When he had well instructed the Egyptians  
how to work for a good life, *Osiris*  
set out to civilize 7-687  
    other peoples as well all over the world.  
Meanwhile, the evil god, *Set*,  
conspired to murder *Osiris*, 7-690

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and succeeded in slaying *Osiris* by stealth.  
*Set* mutilated *Osiris*'s body,  
and scattered its parts 7-693  
in many hidden places. *Isis* sought her slain  
husband's body without ceasing.  
She wandered everywhere, 7-696  
uttering cries of heartbreaking sorrows,  
pains, and anguish; she rested not  
until she gathered all parts 7-699  
of his scattered body into a whole and  
raised his form, and then invoked  
“*NETER*” to resurrect him; 7-702  
Hence, *Osiris* came forth into the light.  
Then *Isis* took from *Osiris*  
of his essence, and she 7-705

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became conceived and brought forth a son  
called *Horus*. All gods rejoiced at  
his birth, the son of *Isis* 7-708  
by *Osiris*. Overcoming harsh adversities,  
*Isis* brought up *Horus* to become  
a courageous hero. After 7-711  
many hard struggles, *Horus* succeeded in  
defeating evil king *Set*, and  
became the rightful heir 7-714  
to *Osiris* in Egypt. The resurrected  
*Osiris* became the sacred lord  
who oversees the divine 7-717  
judgement in *Duat*. The Egyptians have  
worshiped *Osiris* with pious hymns:  
“*Hail to thee, Osiris,* 7-720

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*Our lord of eternity; thou dispose of all  
creatures; thou make the final  
divine inquisition in* 7-723  
*their righteousness and truthfulness; thou make  
their ba to rise.”* Such is a brief  
gist of the mystic legend 7-726  
of *Osiris* as I can recall from what we heard  
from our teacher,’ *says Odysseus*.  
‘It is a deeply moving 7-729  
and poignant story. I wonder what happened  
to his devoted divine wife, *Isis*?’  
*asks Outis*. ‘The Egyptians 7-732  
worship her as their most beloved goddess:  
She has been their sacred symbol  
of mercy and justice,’ 7-735

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faithful, courageous wife, and compassionate  
loving mother. Penelope and I  
were so profoundly moved 7-738  
by the sublime love of *Isis* and *Osiris*  
in the noble Egyptian myths, we  
revered them as the best 7-741  
of all deities. We confessed to Aethon that  
we were genuinely shameful about  
our Olympian gods and 7-744  
goddesses for their immoral, deceitful,  
and malicious misdeeds to each other  
as well as to helpless 7-747  
human victims. Honestly, Aethon said:  
*"I do not know who a deity is*  
*in truth. We prattle on* 7-750

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*about fanciful names such as Isis, Hera,  
Osiris, Zeus, without knowing  
who they are in truth.* 7-753

*I think that they are all fictional characters  
in our myths, invented by clever  
priests and glib poets.” Hence,* 7-756

wise Aethon awakened us to realize that  
*deities* are mere phantoms, conjured up  
by humans in their minds,’ 7-759

*says Odysseus.* ‘I am thunderstruck by what  
you assert. Please convince me that  
it is true,’ *says Outis* 7-762

*in shock and dismay.* ‘Now, it is your turn  
to teach me about the Olympian  
gods and goddesses, of whom 7-765

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you have sung so competently in your epics.  
Tell me who Zeus is; how he came  
to be the king of gods,' 7-768

*says Odysseus. For a while, Homer-Outis  
muses on how to explain what he  
has used to take for granted.* 7-771

‘According to *The Theogony*, composed  
by Hesiod of Boeotia, first *Chaos*  
emerged spontaneously; 7-774

Then *Gaia* came to be the basis of  
all things, Mother Earth; *Tartarus*  
settled inside the Earth; 7-777

Eventually, *Eros* provided them with ardent  
desire to procreate their offspring.  
From *Gaia* came *Uranus*, 7-780



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the god of Sky; *Ourea*, the god of Mountain;  
and *Pontus*, the god of Sea.

Then *Uranus* and *Gaia* 7-783

procreated twelve giant *Titans*; three *Cyclopes*  
who had only one eye; and three

*Hecatoncheires* who had 7-786

hundred hands for each,' says *Homer-Outis*.

'Hold it, my dear bard,' *interrupts*

*Odysseus*, 'now, tell me how 7-789

you can prove that your glib fanciful tale  
is true, not an insane, absurd fib.

Certainly, not Hesiod, even 7-792

Zeus could not have witnessed what you describe!'

'Hesiod does not claim that he has

any direct knowledge on 7-795

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the events which he reported in his *Theogony*;  
He acknowledges that one day  
the divine Muses taught him 7-798  
glorious songs while he was shepherding  
his lambs under holy Helicon.  
First, the muses declared to 7-801  
Hesiod: "*Shepherds of the wilderness,*  
*wretched things of shame, mere bellies,*  
*we know how to speak many* 7-804  
*false things as if they were true; but we know,*  
*when we will, to utter true things.*"  
Thus said, the muses gave him 7-807  
a sceptre, a shoot of laurel, and breathed  
into Hesiod a divine voice to  
celebrate things that shall be 7-810

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and things that have been. The muses told Hesiod  
how the gods came to be and how  
they competed to rule the world. 7-813

The muses bade Hesiod invoke them at each  
beginning of his recitation  
of poems and thank them 7-816

at the end. The invocation of muses and  
hymn to them have been the sacred  
tradition of our poetic 7-819

performances,' *says Outis in elation.*  
'Such attribution of what one sings  
to the divine authority 7-822

of muses is a fantastic glib poetic  
conceit, conjured up by astute  
Hesiod. Nevertheless, 7-825

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it cannot certify the truth of what  
he sings, at all,' *says Odysseus.*

'Why do you think so?' *asks* 7-828

*Outis.* 'Because the muses have warned Hesiod  
that they could sing deceptively  
many glib lies as if they 7-831

were true. Do you disagree with me?' *says*  
*Odysseus.* 'I admit it,' *says Outis.*

'Now, tell me how the gods 7-834

competed to reign the world in Hesiod's *Theogony,*'  
*says Odysseus.* 'Somehow, *Uranus* hated  
all his children; he hid 7-837

them in a secret part of their mother, *Gaia,*  
as soon as each was born. He rejoiced  
in his misdeed. But *Gaia* 7-840

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groaned in pangs and agonies. To punish *Uranus*  
she made a sharp sickle and told  
her sons: “*My dear children,* 7-843  
*if you obey me, we should punish the vile*  
*outrage of your sinful father.*”  
But fear seized them all; none 7-846  
uttered a word, except the youngest son, *Cronos*.  
He said: “*Mother, I will undertake*  
*the deed you scheme, because* 7-849  
*I do not revere our father of evil name,*  
*for he first thought of doing shameful*  
*things.*” Then *Gaia* rejoiced 7-852  
greatly and set and hid *Cronos* in an ambush  
and put in his hands the jagged sickle,  
and revealed to him her plot. 7-855

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*Uranus* came down, bringing on night and  
longing for love; he lay about *Gaia*  
spreading himself full upon her. 7-858

Then *Cronus* from his ambush stretched forth  
his left hand and in his right took  
the sickle with jagged teeth, 7-861

and swiftly lopped off his father's genitals  
and cast them away to fall behind him.

The castration of *Uranus* 7-864

enabled *Cronus* to seize the supreme reign  
of the world from *Uranus*, says *Outis*.

'It is the most gruesome 7-867

and repugnant travesty of deities  
that I have ever heard. What did  
happen to *Cronus*, next?' 7-870

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*asks Odysseus in disgust. ‘Uranus and Gaia*  
prophesized that one of *Cronus’s*  
children would overthrow

7-873

*Cronus. When Cronus married his sister,*  
*Rhea, he made sure to swallow each*  
of the children she birthed:

7-876

*Hestia, Demeter, Hera, Hades, and Poseidon,*  
despite *Rhea’s* awful anguish. When  
she was pregnant with *Zeus,*

7-879

*Rhea entreated Gaia and Uranus to devise*  
plans so that the birth of her new child  
may be concealed, and that

7-882

retribution might overtake wily *Cronus*  
for his own father and also for  
his children whom he had

7-885

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swallowed down. They readily heard and obeyed  
to *Rhea*, and told her all that was  
destined to happen to *Cronus*. 7-888

So, they sent *Rhea* to Lyctus in Crete to  
give birth to *Zeus*; *Gaia* took  
the newborn *Zeus* from 7-891

*Rhea* to nourish and bring up, hiding him deep  
in a cave beneath Mount Aegeum.  
She tricked *Cronus* giving him 7-894

a stone wrapped in swaddling clothes which he  
swallowed thinking that it was *Rhea* 's  
new baby. As the years rolled on, 7-897

*Zeus* grew up quickly to overcome *Cronus*  
by force and might and drive him from  
his honours to reign over 7-900



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all gods as their new king. *Gaia* beguiled  
*Cronus* to vomit up what he had  
swallowed: the stone, *Poseidon*, 7-903  
*Hade*, *Hera*, *Demeter*, and *Hestia*. As *Gaia*  
advised them, *Zeus* and his siblings  
released the *Cyclopes* and 7-906  
the *Hundred-Handers*, imprisoned by *Uranus*.  
An awful, terrible war broke out between  
*Zeus* with Olympian gods 7-909  
and *Cronus* with Titan gods for ten years.  
With crucial helps of the *Cyclops*  
and the *Hundred-Handers* 7-912  
set free by them, the Olympian gods defeated  
eventually *Cronus* and Titan gods.  
They were imprisoned in 7-915

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the gloom of deep *Tartarus* forever,’  
*says Outis*. ‘How did *Zeus* become  
the new king of the gods?’ 7-918

*asks Odysseus*. ‘By *Gaia*’s careful prompting,  
the Olympian gods acclaimed *Zeus*  
to rule them. *Zeus* meted out 7-921

various privileges to his divine brothers:  
*Poseidon* to be in charge of  
Sea; *Hade*, of *Tartarus*. 7-924

When his first wife, *Metis*, was about to bring  
forth her child, *Zeus* deceived her  
with cunning words and put 7-927

her in his belly because *Gaia* and *Uranus* said  
one of her children might overthrow him.  
Later by way of his head, 7-930

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*Zeus* gave birth to a girl named *Athena*.  
But he kept *Metis* hidden beneath  
his inward parts. Hence, *Zeus* 7-933  
secured his reign of the gods for good,’ says  
*Outis*. ‘Do you believe in what  
Hesiod has claimed in 7-936  
his *Theogony*?’ asks *Odysseus*. ‘He claims that  
the episodes of *The Theogony* are all  
what the muses breathed into him, 7-939  
not what Hesiod invented by himself,’ says  
*Outis*. ‘Do you claim that if they are  
absurd blatant lies, in reality, 7-942  
we must blame his muses for it rather than  
the innocent shepherd, Hesiod?’ ‘Yes.’  
‘Do you believe that Hesiod 7-945

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really met with the divine muses by luck  
in Mount Helicon, and despite his poor  
lowly status (as they called him 7-948  
“*wretched things of shame*”), the omniscient muses  
chose to reveal to the illiterate  
shepherd the most abstruse 7-951  
and enigmatic episodes: How the gods came  
to be and how they competed to rule  
others at the start of the world?’ 7-954  
*asks Odysseus*. ‘It is quite incredible,’ *says*  
*uneasy Outis*. ‘You invoked Muse  
at the very beginning of 7-957  
your epics and attributed its contents  
to her omniscient authority,  
didn’t you?’ *says Odysseus*. 7-960

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*Suddenly, Outis collapses and swoons in awe,  
as if he were thunderstruck with shocks.*

*At last, he regains his sense* 7-963

*and confesses: 'In utter throes of agonies,  
remorse, and repentance, I admit  
that I have misrepresented* 7-966

*our holy deities as if they were lustful,  
deceptive, and shameless characters  
who play in my blasphemous,* 7-969

*witless, and absurd travesties! I fear  
their awful, just punishments of  
my vile offensive crimes!'* 7-972

*'Awake Outis from your long delusions!' says  
Odysseus solemnly, 'Why do you fear  
the fanciful phantoms* 7-975

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which you have conjured up in your morbid mind?’  
‘What? Do you mean that all deities  
are merely false delusions 7-978  
in our sick minds?’ *cries out Outis*. ‘Yes! If Zeus  
and Hera had existed, they  
would have exterminated 7-981  
the whole tribes of vile priests and sly minstrels  
to prevent them from misrepresenting  
Zeus as a shameless 7-984  
lustful adulterer and Hera as a vicious,  
obnoxious savage,’ *says Odysseus*.  
‘Do you not believe that 7-987  
there are immortal deities who rule over us?’  
*asks Outis stunned in shock*. ‘It is humans  
who make up their fancy phantoms, 7-990

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they call “*gods*, ” and worship them as if they  
had existed in reality,’ *says*  
*Odysseus with firm conviction.* 7-993

‘If gods do not exist in actuality, then why  
humans make them up and worship  
them so seriously?’ *asks* 7-996

*Outis.* ‘It is the innate nature of humans  
to make up various *deities* in  
their minds to fulfill 7-999

their intrinsic needs to worship phantom “*gods*, ”  
imagined to be mighty and immortal,  
I surmise,’ *says Odysseus.* 7-1002

‘Why do you think that humans need to conjure up  
such hoax gods?’ *asks Outis.* ‘I think  
that humans’ keen awareness 7-1005

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of dark uncertainty in life and dire fears  
of death make it necessary for them  
to make up “*gods*” in their minds 7-1008  
to worship for their wishful protections,  
and to believe in the existence  
of their individual 7-1011  
immortal “*soul*” or “*ba*,” which they make up  
to transcend their bodily births  
and deaths magically,’ 7-1014  
*says Odysseus*. ‘I was brought up to obey  
and worship the Olympian gods  
who had already ruled 7-1017  
our society; I did not make them up anew  
in my mind, at all,’ *says Outis*  
*in dismay*. ‘Yes, I agree. 7-1020



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We are born into and raised by our society.

At birth, no human babe knows any  
language, at all; Yet, soon 7-1023

all human children acquire spontaneously  
the marvellous ability to speak  
a particular language 7-1026

used in their society; Greek in Achaea,  
Egyptian speech in Egypt, and so on.  
Furthermore, humans have 7-1029

invented writings to preserve expressions  
of thoughts and feelings, transcending  
the vast gulf of distances 7-1032

and the deep mysterious abyss of time.  
But what is a human language?  
Isn't it just puffing sounds 7-1035

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fading away in the empty air? What meaning  
and power can it have for those who  
knows nothing of their strange 7-1038  
noises or wriggling markings for poor illiterates  
like me? A human language is  
nothing but an arbitrary 7-1041  
convention adhered to by a civilized society  
as its particular method used for  
their social communications. 7-1044  
It has no absolute meaning in itself  
but only for its knowing users.  
If so, how can the helpless 7-1047  
ephemeral humans outwit their wise mighty  
deities by use of their language which  
cannot convey any meaning 7-1050

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in itself? Cunning priests and smart poets  
pretend that their gods and goddesses  
use their language as if 7-1053  
their deities were members of the human society.  
Whatever they say about divine  
affairs are all glib fibs, 7-1056  
conjured up by cunning humans; they misuse  
their phony gods as idol-puppets.  
These humans enjoy playing 7-1059  
their idiotic, absurd, tragic farces, called  
'*religions*,' as if they had transcended  
their inane humanness 7-1062  
to become a '*super-god*' who makes up  
all other gods to play in their fancy  
dramas, called '*religions*'— 7-1065

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conjured up by some wily clever humans!  
All human societies have invented  
their particular deities; 7-1068  
They have used them as the most powerful  
spiritual tools to organize  
their social systems, and 7-1071  
to govern their diverse peoples unified with  
a common faith. Hence their inventions  
of deities, suitable 7-1074  
for the needs of their societies have been  
crucial necessity for their very  
survival in harsh struggles 7-1077  
for existence in this world. This is the simple  
yet most profound and vital truth that  
I learnt through long, hard, soul- 7-1080

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searching adventures in my eventful life,’  
*says Odysseus in stern solemnity.*

‘O intrepid Odysseus!

7-1083

Your keen insight on the true nature of  
humans opens my blind eyes anew.

I wonder how humans—

7-1086

paltry, helpless creatures fleeting in the void—  
could create such immortal and  
mighty *gods* in their minds?’

7-1089

*asks Outis in earnest.* ‘By the use of magic  
powers of their languages! The humans  
create their deities and all

7-1092

things in the universe with words in their minds.  
They speak of things real as well as  
what they purely imagine

7-1095

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as if they were all true: Wily inventors  
of various religions, called prophets,  
have made up glib fanciful

7-1098

myths of their subtly conjured hoax deities,  
enthraling the credulous peoples  
all-over the world to gain

7-1101

their peerless almighty powers, as if they were  
above the very *gods* that they have made up,’  
*says Odysseus in earnest.*

7-1104

‘I know the magical creative power  
of our language,’ *says Outis*  
*with great enthusiasm,*

7-1107

‘It is truly overwhelming as well as  
deeply mysterious. With words  
the poets have portrayed

7-1110

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each unseen god of unique personality,  
more concrete and vivid than real  
persons; they have meted out

7-1113

each god what to do in divine affairs,  
and their emotional intrusions  
in tragic human affairs.

7-1116

All our gods are bound to the very words that  
the poets put in their mouths to obey  
the plots of their invented

7-1119

stories, as if they had been imparted to  
the poets by their private divine  
“*muses*,” who are supposed

7-1122

to know all things in the whole cosmos,  
and to confide them truthfully  
to their favoured poets.

7-1125

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Such guileful poetic conceits have misled  
me to follow them in proud vanity.'

*Thus confesses Homer-Outis* 7-1128

*kneeling humbly in heartfelt repentance.*

'This is a sacred moment of inner  
awakening to our conscience: 7-1131

We all are dreamers in our own private  
fantasies; I used to hold the false  
belief that gods ruled the world 7-1134

with absolute power with justice. Now  
you think that you are awake, whereas  
you have been dreaming as if 7-1137

you were conversing with an *Odysseus*,  
conjured up by your imaginations.

But, in fact, this *Odysseus* 7-1140



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is nothing but a fleeting shade in your rich,  
subtle dream of this strange coming  
upon by chance in your lush

7-1143

imaginations. What you have heard from this  
fleeting phantom *Odysseus* is just  
the simple inner voice

7-1146

of your sacred conscience. Let it be your true  
Muse, my beloved earnest bard, Outis!

Keep on singing from the depth

7-1149

of your heart and soul of the lofty sublimity  
of the noble, sacred human conscience,  
not of false phantom gods!

7-1152

Remember: What potent power you can give  
to your poems; how vibrantly  
you can liven up deep

7-1155

Book 7: *Inner Awakening*

and boundless imaginations in good true sense  
and wise, meaningful coherence!

You must sing in such deep 7-1158

true ways that will nurture the whole humanity  
to attain their enlightenment!’

*Thus speaks in solemnity,* 7-1161

*Odysseus gently raises Homer-Outis.*

‘Enlightened by your deep wisdom  
and intrepid moral 7-1164

integrity, my soul becomes simple and pure  
into a true *nobody* at peace.

I will devote the rest 7-1167

of my life to sing of the plain truth for  
humanity. Guide me, my revered  
forefather Odysseus, 7-1170

**Book 7: *Inner Awakening***

so that I may pursue the right ways of our life  
to the very end!’ *Gently, the hero*  
*embraces the bard—Odysseus* 7-1173  
*and Homer-Outis become mysteriously*  
*transfigured into one enlightened*  
*being. At this moment,* 7-1176  
*the earnest and conscientious bard*  
*Homer-Outis wakes up from*  
*his spiritual dream,* 7-1179  
*inspired afresh to write a new epic poem:*  
**“Inner Journey into Human Nature.”** 7-1181

**The End**



## Epilogue

[I] The present work is a fictional narrative that imagines a conscientious search for the profound mystery of human nature by the main characters, *Odysseus* and *Penelope*: a faithful pair of the complete man and woman take on an eventful journey of life with resolute and painstaking dedication. Eventually, they are enlightened from the fateful delusions of hoax deities that have been invented by astute humans; they are awakened to the sacred human conscience.

[II] This story is woven from the invaluable resources of the Greek and the Egyptian mythologies, which have inspired and nurtured its naïve author; he wishes to acknowledge particular myths that have influenced the following imaginary episodes in this work.

[III] Episodes in **Book 5: *Pilgrimage of Penelope and Odysseus to the Ruins of Troy***

(III-a) The episodes of *Idomeneus* and *Diomedes* are based on the relevant Greek myths in Chapter 17: The Return from Troy, *Early Greek Myth: A Guide to Literary and Artistic Sources* by Timothy Gantz. The Johns Hopkins University Press (1993).

(III-b) The episode of *Chryseis* is weaved from Book 1 of *The Iliad of Homer*.

(III-C) The episode of *Telamon and Tecmessa* is weaved from Sophocles's tragedy: *Ajax*, Translated by F. Storr, Loeb Classical Library Harvard University Press (1913).

The Episode: *Burial of Helen's Ash into Paris's Tomb by Helenus* is a new fiction, invented for this story by its author.

[IV] Episodes in **Book 6: *Dawn of a New Era: Helenus, Andromache, Aethon, and Ganymede***

(IV-a) The episode of *Andromache* is based on Book 6 of *The Iliad of Homer*, and woven from Euripides's tragedies: *The daughters of Troy* (also called *The Trojan Women*) and *Andromache*. Translated by A. S. Way, Loeb Classical Library, Harvard University Press. (1912).

(IV-b) The episode of the astute Trojan traitor *Antenor* who schemed the Trojan War as its mastermind is invented to make sense for the human causes of the Trojan War in this fiction.

(IV-c) The episode of *King Helenus's Salvation of Odysseus* is a necessary invention to pursue Odysseus's conscientious search for the mystery of human nature.

(IV-d) The episode of *Odysseus's New Life as a Hermit in Mt. Ida* is an entirely new invention in this story. The character, *Aethon*, and the character, *Philo-Ganymede*, are purely imaginary; yet they play vital and crucial roles in this fiction.

(IV-e) The episode of *Ganymede: the son of Paris and Helen* is invented to unify the present work: ***Awakening to One's Conscience: Inner Journey into Human Nature {3}*** with its preceding volume: ***Human Causes of the Trojan War: Inner Journey into Human Nature {2}***.

(IV-f) The episode of *Priestess Penelope and Sage Odysseus in Mt. Ida* is invented as a climatic conclusion of Book 6: Dawn of a New Era.

[V] Episodes in **Book 7: *Inner Awakening of Odysseus, Penelope, and Homer-Outis***

Homer-Outis asks Odysseus how he has attained the inner awakening to his sacred conscience and has

transcended bondage of fame, leading a simple life of a wise, modest hermit in Mount Ida. Odysseus tells how their spiritual mentor, Aethon, nurtured him and Penelope.

- (V-a) The episode of *On the Maxim of Ptahhotep* is based on its English translation by V. A. Tobin in *The Literature of Ancient Egypt*, edited by Simpson, W. K., Yale University Press (2003).
- (V-b) The episode of *On the Ancient Egyptian Cosmology and Religion* is based on *The Egyptian Book of the Dead (The Papyrus of Ani)* by E.A. Wallis Budge. British Museum (1895), reprinted as Dover Edition (1967).
- (V-c) The episode of *On Hesiod's Theogony* is based on its English translation by Hugh G. Evelyn-White, in *Hesiod, The Homeric Hymns and Homeric*, Loeb Classical Library, Harvard University Press (1914).
- (V-d) The last episode of *Inner Awakening of Homer-Outis* is the concluding finale: Eventually, the character *Homer-Outis* realizes that deities are fanciful phantoms, invented by astute humans; he repents that he abused the guileful poetic conceit in attributing his literary inventions to the



divine authority of phantom-muses. Then the character *Odysseus* reminds that he is merely a fleeting figment of Homer-Outis's imaginations. What he has heard from the phantom-Odysseus in this long narrative is the inner voice of Homer-Outis's own sacred conscience.

### Prayer

This imaginary story,  
*Inner Journey into Human Nature*  
is a hymn to human conscience.

May it sing for humanity  
in inner awakening to  
one's sacred conscience.

Art Aeon



